The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

May 21, 1921

The Aim

O Thou who lovest not alone
  The swift success, the instant goal,
But hast a lenient eye to mark
  The failures of the inconsistent soul,

Consider not my little worth—
  The mean achievement, scamped in act,
The high resolve and low result,
  The dream that durst not face the fact:

But count the reach of my desire;
  Let this be something in Thy sight—
I have not, in the slothful dark,
  Forgot the vision and the light.

Neither my body nor my soul
  To earth's low ease will yield consent;
I praise Thee for my will to strive,
  I bless Thy goad of discontent.

Charles G. D. Roberts.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

The English coal diggers who refused to pump water out of the mines while on strike are called anarchists. But the bankers who industriously pump water into railroad stocks are called captains of industry. (*Non-Partisan Leader.*)

υ λ

One of the strongest impressions brought back by Mr. Rushbrooke from his recent travels in Germany is that the German people are setting to work with a passionate intensity which will speedily efface all the effects of the war and restore the commercial prosperity of the country. Work, indeed, seems to be the meat and drink of all classes of the community. The watchward of Germany to-day is *Arbeit.* It is, indeed, a question we ought seriously to consider, whether by our policy with regard to the indemnity we are not forcing Germany into an activity and a position in which she will be a much more dangerous rival for us than she was even during the war. (*Times and Freeman.*)

υ λ

A picture on sale in Paris for $8000 on the supposition that it was a Whistler has been identified by an obscure artist as his own and the price accordingly reduced to $7. It is a reminder of Mark Twain's judgment on the copies of the old masters being made by students in the European galleries, that they were uniformly better than their originals. (*Springfield Republican.*)

υ λ

In appointing the Dawes committee to investigate the needs of the wounded soldiers President Harding has shown his good faith to the veterans of the war. Some committees are merely experts in postponement and evasion, but General Dawes has a reputation for "doing it." That loathly dragon, the red-tapeworm, has met his Saint George at last. (*The Independent.*)

υ λ

The country church problem is growing more and more acute. Churches in rural districts are closing, and larger and larger territories are passing from under the influence of religion. Persons in country districts are learning to do without the church, substituting civic improvement leagues, agricultural clubs, community centers, and recreation programmes. Once freed from religious obligation people do not return readily to the church. The solution is for the church itself to offer an adequate community programme. (*The Christian Register.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

If you know a life-truth you have no right to keep still.

* *

The pew occupant far more than the pew holder builds churches.

* *

Do not expect to get the best thing in the world at a bargain price.

* *

Instruction is good, but in the pulpit it should aid and not hide the worship of God.

* *

Churches will do well to face this question: Is it intended for churches to learn anything new?

* *

When you are disposed to knock the fellow who is really trying to do something, just take the Golden Rule into some quiet place and commune with it.

* *

It is well to remember when you are turning your church to the glorification of yourself and your particular hobby, that it is God's church and not yours.

* *

How the Ruler who came out of little Bethlehem reigns throughout the ages, while the mighty come and go with the passing seasons and are remembered no more!

* *

Let no man be afraid to venture in religion, to blaze new trails. The truth of religion, stable as the eternal hills, can never be exhausted by the pecking of small natures.

* *

We believe in the beautiful and significant in the religious service, but we have little faith in candles and rubrics and vestments as having any influence when we enter whatever the future may have for us.

* *

Some one raises a question as to being a Christian: Is it the man who thinks admirably and acts abominably or the one who thinks abominably and acts admirably? We have an idea that both need to go to church, and be made over.

* *

Just imagine a Free and Accepted Mason saying, "Here are the Odd Fellows, the Knights of Pythias, and fifty-seven varieties of fraternal organizations. It does not matter which one I attend and support, they are all good and have a good object; I determine my attendance by convenience of location and congenial social conditions!"

* *

The New Albania

We publish elsewhere in this number an article by Dr. Erickson, who is the helper and friend of the new Albania, which will thrill all those who have constructive imagination. Such an opportunity as this comes only to those who have given themselves for others. Few European peoples have more splendid and heroic traditions than these hardy mountaineers Western freedom owes even more to their great hero. Scanderbeg, than to Sobieski and Huniades. It, would be a splendid and deserved return if the nations, saved in no small degree from the onward rush of the Turk by these hardy mountaineers, should help them to realize Dr. Erickson's splendid vision.

The Universalist Register

As usual, the Publishing House sent out blanks and collected statistics for the annual issue of the "Register." By the time the copy was prepared, Boston, like the rest of the country, was in the grip of the printers' strike. After some delay a printer was found who would undertake to get the book out but could give no idea when he could complete it. He submitted an estimate which would have made the "Register" cost between three and four dollars a copy for the number we usually print and sell for twenty-five cents apiece. Under these circumstances the directors of the Publishing House felt compelled to omit the publication of this issue.

Already, however, proposals have been made for a year book embodying the matter usually contained in the General Convention report and the "Register," which would make a volume of general interest and wide usefulness.

The Key to Mission Funds

The key which unlocks mission funds is information. People are not going to put their money in a hole in the ground from which the bottom has dropped out! They want to know where it is going and what it is doing. The appeal of the specific will win over the general every time. The reason why contributions for missions are small in many churches, is because the people in the pews do not know what

the preacher in the pulpit is talking about when he asks them for money. There is little difficulty in raising money when the particular church and the particular missionary are introduced, not incidentally, but as a living breathing part of the congregation addressed. But the pastor can not go into detail on all the mission points; he can only say that his congregation together with others seeks to carry the Good News to a certain section of the country, or over the sea. Therefore, if we are ever to become a great missionary Church, we must place our church paper in every home and everybody must be induced to read it, until everybody is familiar with our mission work in every land. Our paper is the one connecting link which binds us into one great family, and we know our brothers, whether near at hand or far away.

* *

SQUARING THE CIRCLE

THE news columns of the daily press not long ago told of a man who claims to have solved the problem of squaring the circle. It is further stated that he has submitted his solution to scientific authorities for investigation and a verdict, which at this writing has not yet been rendered. He is reported as saying that one of the chief benefits of his success lies in the fact that it will relieve so many human minds from bothering about this problem any more.

There may have been some elements of stubborn defiance in this mathematical circle which so long refused the intellectual invitations to a square adjustment; but so far as we ever heard this circle has never been charged with any malfeasance or moral turpitude. In close proximity to our average walk in life, however, there are circles that need to be squared, and these circles have been publicly indicted as vicious. If some genius of human welfare would square these circles, there would be much relief throughout the civilized world. Millions of human hearts would sing for joy if their minds could be released from bothering about these circles any more.

There is the vicious circle of wages and high cost of living which seems to possess the speed of a super-kaleidescope, so that its appearance is ever changing, and any attempt at analysis is thwarted by new premises. When we looked at it first in the glare of the war-light it was a matter of low wages competing with high costs; but now as we squint through the twilight of peace, it seems to be a matter of high wages wrestling with high costs in a reciprocal effort each to prevent the other's fall. If any true prophet can adjust that circle to a square deal, he will be unanimously elected to the Hall of Fame.

In a neighboring orbit, so near that sometimes it seems almost coincident, yet far enough at times to frighten us with the prospect of apparently unavoidable collision, swings another circle in which collective bargaining and open shop maintain the relation of rectangular diameters. The tenure of employment is tangled with commercial contracts that turn out to be but scraps of paper and with the outlaw strikes of unanticipated internal revolt. The employer, with some reluctance, approaching surrender to the plans of labor for its representation in the councils of the company, meets on the road an unsolved over-turn of labor which wraps the whole problem once more in a thick fog of mutual uncertainty.

Must capital capitulate to the catapult? Or can labor provide some guarantee of adequate efficient production on any terms of wage or hours? Between the impassioned dogmatism of both parties, the public is completely mystified. We are surrounded by governmental investigations and it seems to be the height of political aspiration to make two investigations grow where one grew before. The members of these corpulent committees may be good hunters. They may be fine finders. But they never can have studied more than one side of journalism, for they utterly fail as reporters. If any prophet can prove a solution to the problem of adjusting this circle to a square deal, he shall have a monument all his own, that in majestic altitude shall rival that of his genius sire, in whose inspiring history there mingle the stories of actual military achievement and traditional cherry-tree confession.

* *

WORK AT HAND

THE Christian Church is going to have something to do in the next few years of quite as much importance as any activity in its whole history. We thought conditions were very trying during the war, when every real Christian was continually running up against his own conscience. Every thoughtful person is apprehensive that we are on the way to conditions which are as bad or worse, only in a different field. There are a great many people who can fight, there are not so many who can wait and work patiently, and keep the peace. The problems of peace are not less trying than the worryings of war. Heroic thinking and action are necessary and there is not the spectacular incentive of war. With the swift changes in conditions, and the feelings of many on edge, and differences magnified between opposing interests, it is to be a time for the wise and level head. We are coming out all right after the readjustment, but during the process there will come many testing times, when the clear head, the judicial temper and the steady hand will be needed. No one man, no one scheme, will settle things right; we must grow into the right through the co-operation of the right-minded.

The great work of the Church is not to putter with small specific cases; its service will be hardly recognized, and often will be resented. But the biggest factor in this whole business is the temper of the people. Is it wise, is it judicial, is it fair to all parties? And there is where the work of the Church is to come in; if it can convince its people that their Christianity is for human relations, for this present world, make their Christianity mean human brotherhood and co-operation, the people will do the things the Church wants done and do them well. The time has come for the Church to lay its hand on the shoulder of the professing Christian, and ask him, "Do you mean what you say? Not only in the church on Sunday but in your business, whether employer or laborer, on the other days of the week? Do you mean what you say?" Somewhere along these lines lies the successful work of the Church.

A New Adventure in Statehood

Dr. C. Telford Erickson

DESPITE all efforts to put the full responsibility for the World War upon the Kaiser and Germany, the plain and irrefutable fact is that the real reason was that the political machinery of Europe broke down at the crucial moment and failed to function properly. The statesmen of the countries involved, the human elements in that machine, when the hurricane broke, simply lost their heads. The passions which had smouldered for over forty years, fed by racial antipathies, by a pagan imperialism, by a savage commercial competition, by unscrupulous political jealousies, as well as insane militarism and navalism, simply broke down the machinery of government and hurled the nations into the struggle. The bitter truth was camouflaged during the war and has been more or less up till now, but these sinister facts are beginning to show through and will become plainer and, please God, more hideous and revolting as the months go by.

Were evidence needed to prove that such was the case—that the heart of Europe had not changed and was not changed by the war into an "humble and contrite heart"—the Peace Conference furnished ample and revolting evidence of that fact.

Does any sane person believe that, had the billion people who were swept into the maelstrom of war been given an opportunity to think soberly, to consider the issues calmly and intelligently and honestly, face to face with their own consciences and their God, that such a world cataclysm would have been launched? If not, then the crime can not be laid at the feet of a hopelessly depraved humanity, but must be sought for in the machinery of government and the false and heathen psychology which is its supreme stimulus and support.

With the breakdown of this machinery, the industrial world is in chaos, the social order is fighting against disintegration, religion has lost its authority over the wills and consciences of men. The prophets of the old order are without vision and without inspiration, while a heartsick and despairing humanity is like

> "Children crying in the night,
> Children crying for the light,
> And with no language but a cry."

Must this condition continue indefinitely? Are there no cures for such devastating ills? Must politics be forever paganized to succeed? Is it a game which only the mountebank can play to win? Is it inevitable that a few individuals, drunk with power, shall be able to plunge the world into war and bankruptcy and chaos, and make millions of their fellows serve as "cannon fodder?" Is there no human way by which such leaders who fail to stem the red flood may be treated as those who have betrayed a sacred trust? These are some of the burning questions which are torturing the minds and hearts of our poor humanity to-day.

Whoever, therefore, is able to make some contribution, however crude, to the solution of this frightful problem should at least be given a respectful hearing. This is my apology for proposing the following:

First, that there be established in Washington an International Bureau for the purpose (*a*) of making a scientific survey of world political conditions, sifting out the fundamental fallacies and weaknesses in the present governments, and (*b*) of associating the best talent of the world in a great combined effort for the working out and application of sane and practical remedies. This proposal goes deeper than the proposed Association of Nations, or the present League of Nations, or the Hague Tribunal. The diagnosis must first be made before the remedy may be applied.

I have a second proposal to make, namely, that, with the consent and co-operation of the Albanian Government and people, an experiment be made there in the building of a Model State—without in the least infringing upon the freedom of that people, or seeking to impose or graft upon that state any institution, order, or policy foreign to its character or genius, but instead working from within, unfolding, developing, shaping the government, the social life, the education, the financial system, the ethical and spiritual life of the nation in such a way as will tend in time to eliminate faults and weaknesses and build government and people into one political and social organism, the most perfect the world has ever seen.

The constitution and laws must be made to fit and function in the life of the people as the bones, muscles, nerves and vital organs of the human body fit into the living flesh and spirit of the man. It is not an impossible thing. The financial system, like arteries and veins, must carry and distribute the life fluid of the nation to every part and not be congested in one or two places to disorganize and menace the whole life of the nation. That, too, I believe is possible and practical. The education of the people must be fundamental, thorough and practical, and carried on from childhood throughout all the years of maturity. It will be the first concern of the government to provide means by which every artisan and farmer shall know and employ the best scientific methods in his work, every mother shall know how wisely and efficiently to discharge her duties towards her home, her community and the state. Young people will be so taught that when the time comes for beginning their life work they will be prepared to strike out, like a strong swimmer, upon the tide that carries on to noble achievement. In all this educational work the government will have a paternal part. Each week a national journal issued by the government will go into every home in the nation, informing, correcting, suggesting and inspiring always to larger and nobler achievement. The resources of the nation will be controlled and developed by the government in behalf of all the people, and the wealth thus produced will care for the public health, for education, for the best means of communication, for pensions for old age, for the unemployed, for maternity, and for the humane care of all unfortunates.

Life will be so ordered that no congestions of

wealth and power shall drain the country into the city. Rural life will have its community centers, more wholesome and sweet and contenting than any city could furnish, while the means of communication will bring the whole nation within an hour's distance from border to border.

Justice will not be punitive but corrective, and so cheap that the humblest citizen in the nation shall be able to command the same respect and impartiality as the head of the government himself.

There will be no War Department. Albania will not declare its peaceful intentions to its neighbors and the world by means of a "Big Stick." Every man will be disciplined, from the days of puberty on, in the art of the nation's defense, so that should it be attacked, the whole man-power of the nation from fourteen to seventy can be at the frontier at two hours' notice.

I wonder if the priest and the professional spiritual adviser and teacher will have a place in the nation's life? I sincerely doubt it, I almost wish it might not be. Personally I favor the method of the tent-maker of Tarsus. I should like to see the man of moral and spiritual leadership one who has won his credentials at the forge, or the bench, like the Carpenter, and who gathers with his fellows on the Lord's Day to discuss the vital problems of life and seek in simple and common worship divine guidance and blessing.

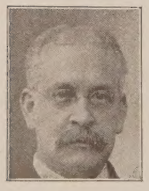
Moreover, I believe that the teachers of the public schools, both for children and adults, should be persons of moral and spiritual leadership, whose faith in the divine order is unquestioning, whose private character is above reproach, whose knowledge is a knowledge of life rather than of things, and who can unfold and interpret its meaning and prepare both old and young to meet it with skill and courage and confidence. The people should be daily taught to avoid the evils of life—selfishness, covetousness, dishonesty, hatred and unforgiveness, bitterness, distrust, jealousy and all immorality—and to seek the things that are wholesome and lovely and make for peace and virtue and uprightness of character and life.

Will the Albanian people respond and have they the qualities out of which such an experiment can be tried with any assurance of success? I answer with confidence, "Yes." They have faults, but their virtues far outweigh them and are basic. Honor and courage, patience and industry, the sanctity of home and womanhood, the open mind to truth and duty, love and loyalty and faith towards man and God—all these and more are treasured in the life of this ancient people. Moreover, their land is rich in natural resources and capable of sustaining in comfort a population ten times the present number. Planted by the Creator at the gate to that ancient highway between West and East, the Via Egnatia, Albania is the key to the Balkans.

Should this experiment in statehood succeed, it would profoundly affect the life of every Balkan state. Opposition to such an enterprise there is sure to be. The "vested interests" of the world, whether political, financial, social or religious, are sure to combine against it. It may fail. But at least let us make the effort in the hope of bringing the world one little step nearer that "far off divine event toward which the whole creation moves."

Editorial Correspondence

From the Southland



THERE is an old crannied wall a little way down our street, and old Father Time, when he has nothing better to do, likes to sit on that old wall and pick it to pieces. His work is nearly done, and passing observers reveal their dispositions as they look upon it. To one it is a pitiful wreck, to another an awful mess, while another sees in it a picturesque ruin; the skirts of one are drawn aside lest they be contaminated, while another seated upon it journeys back through many years, and touches the hand of the builder, and revives the hopes and companionships and loves which once dwelt within its guardianship.

In one of the crannies of that old wall there is blooming a little flower, one of the daintiest and simplest of flowers, which pushes bravely out of the end of a clump of very dark green leaves, and all around the stem there are closely wrapped buds, waiting for the opened flower to fall, when another will open its lips to sing in flower-song its noiseless melody. The open flower is pure white, as white as the whitest snow, and there are five perfectly formed petals. It shines against the background of green leaves which, in turn, are bas-reliefed against the grey of the old wall.

No more inhospitable birth-place for a flower could be imagined; so far as can be seen there is no possible nourishment, and the only moisture is that which the outstretched leaves and petals, like pleading hands, can catch from the passing shower. And yet compared with the great bunches of bloom rooted in the fertile soil just beyond, this little flower in the crannied wall is the peer of all. How does it live? How does it continue to fling forth its green and white banners to gather and reflect the sunlight? As it sways in the gentle breeze it must see those other flowers in rich, even sumptuous setting, and companioned by thousands of others, while it, in solitude and loneliness, must fight adverse conditions and create something from nothing.

I got to wondering what that little flower in the crannied wall was thinking! It was so like some human beings, who are set apart by circumstances of birth or conditions of living, who seemingly never have any chance, who so often are set in contrast with others of the same strain! I sat down on the ruins of the old wall and put my face close to the little flower, and besought it to tell me the secret of its beauty and its joy. And it laughed up into my eyes, and it whispered in my ear: "There is no secret; I am simply doing the best I can, with what I have, and I hope all those other flowers are doing the same thing. I do not have

to do any more than I can; but sending my little rootlets tracing back through the interstices of this old wall, I find little particles of nourishment, which else must be lost, and here and there a tiny spring from which I drink, and then I want to do something for somebody, in some way, and the only thing I can do well is to blossom. So, some day I experience the greatest joy a plant can know, when all my stored strength bursts forth in the gladness and glory of the open flower that lifts its face up to the sun. And here came one day a group of little children, and one cried: 'Look at this little plant growing right out of the rock, let us pull it up,' but the others said, 'No, if you want a flower, gather from the mass, but leave this one.' And a wise man came and looked with wonder upon what I had done, and he touched my petals tenderly, but he did not look at the mass of bloom beyond. And a woman came and looked at me long and earnestly, and she murmured, 'Poor child, I too am alone,' and there were tears in her eyes as she passed along. Then a big strong man came, and he looked down at me with kindly eyes and muttered, 'Well, you are a brave little cuss! I had to fight it out all alone, while others had everything in their favor, but I won out, and so will you, little flower,' and he laughed, and I laughed. Why my good friend,' said the crannied flower to me, "there is no secret; just do the best you can with what you have."

And I mused on the wisdom of the little flower in the crannied wall. I have seen great bunches of this little flower adorning the tables spread for elaborate feasts; I have seen them massed in gardens, and bordering paths; I have seen them when, unrestrained, they have run wild and were like unto a snow storm upon a dark green lawn, but I never knew the flower until I sat beside it on the wall, and it lifted its happy face to me. And its name is "John," "Mary," "Luther" or "Lucy," or any other of a thousand names of those men and women who sometimes discover their isolation, their loneliness, their failure to get a fair chance at opportunity; those who have to dig all they get out of the hard rock of adverse conditions. But they dig through years of weariness and discouragement, they reach into hopeless circumstance and find food; they plunge into disease and find health, into disaster and win victory; they are lost in obscurity and yet compel fame. Rooted in the rock, they blossom as the rose.

In all the great community which lives and laughs and fights and weeps over material things, I am wondering if there is a single asset of our city as valuable as this little flower in the crannied wall. We may boast of our bigness and of our present and potential riches; we are glad because the famous come to visit us and pat us on the back while they eat our dinners; we provide elaborate welcomes for the passing guest, but the time has come when if we would live and prosper as a city, we must find the humble, common people, and make homes for them all in our midst. No city ever yet lived which was built only of mansions, no city ever will live save as it cares for the people on whom God depends for worth and work. Many come to the surface and float and are seen of men, but the mighty undercurrent of human life which is sweeping us really forward is the Johns and the Williams, the Susans and the Henriettas, who are doing the best they can with what they have, and, like the little flower in the crannied wall, are making good gladly.

F. A. B.

The Christian Register

ON Wednesday evening, April 13, the Unitarian Club of Boston gave a Centennial Birthday Party to the *Christian Register*. It did honor first of all to George H. Ellis, that prince of laymen who for fifty-two years carried the burden and responsibility of publishing the paper and for a large part of that time met its annual deficits out of his own pocket.

Dr. Albert C. Dieffenbach, the editor of the *Register*, was most fittingly the principal speaker. His address was the ringing affirmation of those things for which any liberal religious paper must stand if it is to be worthy of liberal traditions or equal to liberal opportunity. We gladly reprint the address, because it applies with equal force to the *Universalist Leader*.

Other speakers were the Hon. George H. Ellis, Dr. Howard Bridgman of the *Congregationalist*, Mr. Robert Lincoln O'Brien of the *Boston Herald*, and Dr. Harold Marshall of the *Universalist Leader*.

The final word was fitly spoken by President Emeritus Charles W. Eliot of Harvard University. President Eliot expressed the conviction that the Unitarian denomination stands completely for freedom for the human mind and for independence in the expression of that mind. "I have just been reading anew," he said, "Channing's great sermon at Baltimore. It was an hour and a half of intense religious controversy and he expressed himself with utmost freedom and utmost independence and he did not care how many men took his advice or how many opposed the opinions he advocated. Now I think we have got to go on, gentlemen, in the same spirit."

Dr. Dieffenbach's Address

Nothing is more difficult to transmit by word of mouth than that subtle spirit which distinguishes any institution which has been able to live successfully for one hundred years. It was the last remove from any expectation of mine to be called to such an office and to be an inheritor of such a tradition as I now thoroughly enjoy.

Casting over the pages of a biographical sketchbook of Mr. Mumford, I noted the salient and, as it might seem, commonplace remark of Mr. Oliver Johnson of the *New York Tribune* staff, writing to the editor and saying, "If you are going to make a good paper, the editor must be independent."

My friends, I use that as my text. So long as I am editor of the *Christian Register*, and I say it with profound respect chiefest of all for the traditions of our Unitarianism, I am going to be independent before you and all the world. The one thing that we must insist upon—we must insist upon it not only on the score of our editors, but also on the part of all our

clergy and no less on the part of our laity—is that the immortal gift of independence shall not perish from the Unitarian Church. Sometimes conditions become embattled, and then it takes all the fiber that we inherit from such splendid traditions to stand. I like to believe that I am teachable enough to take into my being some of the splendid things that the persons whom Mr. Ellis has mentioned have transmitted to me and those who in a great spirit surround me. The *Christian Register* will always be honest. It may not always be right. It insists upon freedom. It insists upon freedom even though it may lead to folly and though the holder of the freedom may make a fool of himself. It insists upon that as the first essential; otherwise our religion and our Church and our traditions, yea, everything that we hold sacred before God and man, will disappear from out of our remembrance.

Now that is the spirit that I entered into as one who is transplanted, I might say translated, to a higher sphere. Like yourselves I came out of a tradition, so far as my own lineage is concerned, of freedom and of trust in freedom, which it is quite as important to bear in mind.

I am glad to say, as I look over the files of the *Christian Register*, that my predecessors were not indifferent to controversial subjects. Sometimes brethren write to me and say, "Your business is to give us the pure gospel"—which is pure nonsense, in the sense in which they mean it. They mean that it is my business to give unapplied platitudes, glorious though the platitudes be, when as a matter of fact our leaders down to this very day have been leaders in the measure that, according to their wisdom, they have been willing to apply the eternal principles plainly to timely concerns, to give clear guidance to those who followed after their preached word.

It is a very practical business to run a paper. I have two jobs on my hands every morning. One job is to conserve the property, the dollars and cents—to get the subscribers, to secure the advertising, to make a decent showing; for when the trustees meet from month to month they say, "What sort of administration has he been giving in his stewardship to conserve the property?" On the other score the paper must serve the truth. If you think that to serve the truth and to conserve the property is always an equable and easy-going enterprise, I adjure you to go through a campaign for the League of Nations. The *Register* in its long history has never come through any critical time without stirring up animosities and without making enmities for a season. But it has always come back, I observe, and it has always grown n its power and efficacy in building up the cause of the Unitarian Church.

This present administration is conscious that it has a religious obligation on its hands. Max Muller defined religion, as I recall it, substantially as "a perception of such a manifestation of the Infinite as produces a moral effect upon the conduct and character of men." Every blessed line that we print in the *Register*, even to the Pleasantries—for you never will forget, will you, how Abraham Lincoln read from 'Artemus Ward on Utica" just before he presented the Emancipation Proclamation, as a fit and proper setting—is mindful of our religious obligation. Every man and woman and youth who reads a given issue of the *Register* is supposed to rise from that reading improved in mind and spirit. Religious journalism is the application of that principle of religion, with immediate and direct attention to the things which are passing in our busy and significant world. I like to think of what Prof. Kirsopp Lake said on this platform a little while ago. He said that for ten years he lived in that little country (Holland) between England and Germany, and for ten years English papers misrepresented Germany and German papers misrepresented England, and the watchmen upon the towers who were expected to trumpet, did not. The teachers in the universities and the preachers in their pulpits, and by the same token the editors of the religious press, said nothing, while this dreadful holocaust was forming, to lead the world into a terrific cataclysm.

Every line you read in the *Register* I trust may show you the determination to make us guiltless of such an ignominious neglect of duty as that. We may be mistaken in specific opinions, but our subject matter can be of no exclusive ecclesiastical kind, but must include all human interests, touched with the spirit of brotherly love and the most rigid righteousness. That must enter into the paper in order that the tradition of the now completed one hundred years may go on, an enriched tradition, blessing and to be blessed.

I like these lines of Milton in days when I with you am somewhat overborne. In these hectic times some people expect an editor to be detached, impersonal, altogether untouched by the influences about him. The poet helps him:

And chiefly Thou, O Spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for Thou knowest;

What in me is dark
Illumine, what is low raise and support;
That to the height of this great argument
I may assert eternal Providence
And justify the ways of God to men.

* * *

SPIRIT

Hugh W. Ramsaur

And many a rose doth live unseen
  And many a song unheard,
But Spirit's power holds all complete
  For every flower and bird.

When from the denser forms of life,
  The consciousness would stray
Into the shadow world of thought,
  Where dreams and fancies play,
How doth it catch those broken threads
  That wander through its space,
And by some wondrous power rejoin
  To weave a fairy lace,
Wherein, suffused by Memory's light,
  The ghosts of Yesterday
Assemble with fantastic form
  A melody to play.
Now loud, now soft, the music sounds
  Where notes unfinished blend
Into a symphony sublime
  That seems to have no end.

An Assembly of Twenty Millions

An Imaginary Convention but Some Highly Important Facts

Rev. Harry Adams Hersey

IN the year 1923 the greatest Sunday School Convention ever held, in fact the greatest convention of any kind, will assemble on what is now one of the largest tracts of unoccupied land in the western prairie district. This convention will be composed of the twenty million Sunday school members in the United States, whose presence will be provided for and assured through the generosity of an "unknown friend" who has contributed the sum of one billion dollars to defray the delegates' expenses.

Extensive preparations are being made to seat this great convention. The famous Yale bowl, which seats seventy thousand persons, has been taken as a model auditorium, and two hundred and eighty-five such bowls will be built. Twenty-eight of these will be required for the special meetings of Sunday school teachers and officers alone.

The problem of transportation is one of the greatest magnitude. The Interstate Commerce Commission has assured the convention committee of government co-operation to prohibit absolutely all passenger traffic during the convention week, excepting of persons going to the convention. This will release the fifty-five thousand passenger coaches now operated by the railroads of the country, but this will be only one-sixth of the number required. The railroads have already placed orders for three hundred and fifty thousand new coaches.

The Pullman Company states that it can furnish its entire equipment of six thousand cars, and if the delegates will consent to travel two in each berth, it can accommodate two hundred and eighty-eight thousand. Assuming that only one-half the delegates will be from points requiring Pullman accommodations, the company will place in commission two hundred thousand new cars by the time the travel begins.

The Automobile Association of America was planning to place a sufficient number of automobiles at the disposal of the convention to accommodate those present, but it found that it would require every automobile in the United States averaging three passengers to a car.

One of the greatest problems will be that of housing the delegates. A temporary convention city four times the size of New York City, at the same density of population, or sixty-three times as large as the city of Indianapolis, will be constructed.

The catering problem is of immense magnitude, but will be solved by one of the leading caterers of the country. He states that, since all the delegates must be seated at one time, he will prepare two thousand eight hundred and forty-one tables, each one mile in length. For table tops alone, thirty-seven and one half million feet of lumber will be required.

Among the items in his estimate for daily consumption are two and one-half million gallons of milk, one and two-thirds million dozens of eggs, forty million griddle cakes for breakfast, and two and one half million pounds of butter. An immense artificial lake will be constructed and filled with filtered water from a neighboring river. This will furnish the ten million gallons of drinking water required daily, and forty million gallons for general purposes.

Ten million hymn books have been ordered from one of the largest publishing houses in America.

The convention photograph, showing the delegates standing in ten parallel rows, will be taken, and one continuous copy will be mounted for exhibition purposes. This photograph will be eight miles long.

At each full session of the convention there will be present four million more persons than the total daily attendance at all the motion picture theaters in the country.

The power which this mighty congregation will exert for good is beyond estimate. While the chief emphasis will be upon instruction and inspiration along the specific lines of Sunday school work, no little attention will be given to questions of moral reform. The legislative committee says that it is too early to give the details of its sociological program, but it is certain that at least four issues will receive attention, namely, the modern and degenerate dance, the secularization of the Lord's Day, the cigarette menace, and the censorship of motion pictures. It is recognized that these subjects are of immediate moral import to the youth of our land and that no vested interests or corrupt forces should take precedence.

Considering the fact that upwards of three millions of voters are actively engaged in Sunday school work, the recommendations of this monster convention will not be lightly heeded by the National Congress and by the several State Legislatures.

All in all, it will be the greatest and most wonderful convention ever held in the world. Its promoters say: "When this army marches around the walls of Jericho, those walls will surely fall."

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Troublesome Tooth

I HAD a Tooth that gave me much trouble. For the Dentist filled it, and filled it yet again; and when the Nerve within it died, then did he treat the Root, and filled it once more. And there were certain years wherein it gave me good service, and I depended upon it when I wanted to come down hard upon the Steak.

But there came a day when the Dentist said, There is no more that I can do. And so far as I see, it doeth no harm; but the day is not far distant when thou wilt lose it.

Now it soon came to pass that the Tooth gave me trouble; but I went not again unto the Dentist, for I said, There is but one thing that he can do for it; and that can never be undone: now, therefore, if I can make it last a little longer, whatever service I now get is Velvet.

But the feeling of it was not like unto Velvet; for

it gave me pain in mine Eye, and pain in mine Ear. And there was a Sabbath Day when it hurt me all the time I stood in the House of God.

And on the next morning I woke early, and I was on the step of the office of the Dentist when he came from Breakfast.

And what he did to it was a plenty.

But when I came away, I spake unto Keturah, saying, Thine husband is a man less wise than men think him; for had I shown half the good sense with which men credit me, then had I done this thing Two Months ago.

And I thought of the way men hold on to Bad Habits, that give them discomfort and help them not at all to deal righteously with God or Man; yet how they Linger Shivering on the Brink, and dread the feeling of the Cold Iron.

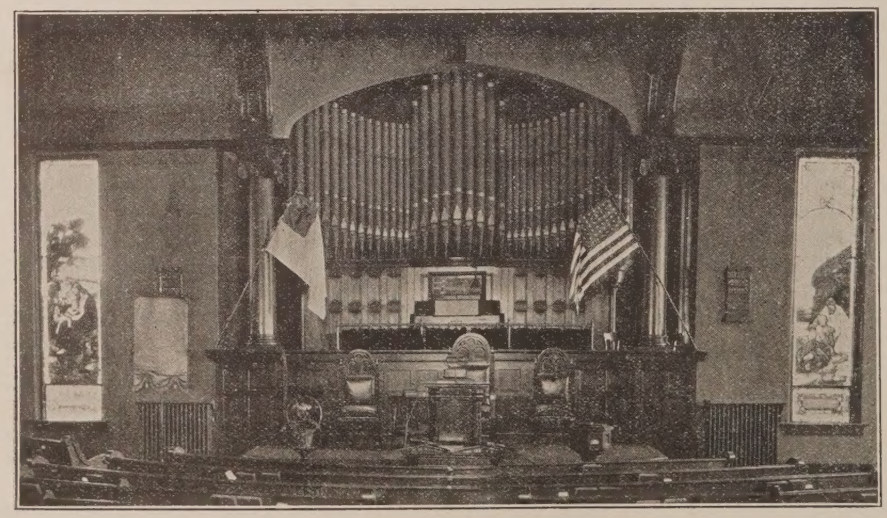
And unto all such men, I say, Fool not with the matter, nor delay; see that thou have the bad habit removed, and cast it far from thee. And though thou feel some sense of Ache and Vacuity, yet shalt this also be for thy comfort and Good Health.

* * *

IMPRESSIVE SERVICES OF DEDICATION IN MUNCIE

Many of the *Leader* readers will recall the fact that "Father" (Thomas S.) Guthrie held two pastorates in Muncie, Indiana, aggregating ten years. His death, at the advanced age of eighty-nine years and eleven months, occurred last June and was duly reported in the *Leader*.

A life-long friend desired to place some fitting memorial in



St. John's Universalist Church. There was a Guthrie window already. After some deliberation we decided that a baptismal font would be most appropriate to commemorate a minister who received more than two hundred members into our church in Muncie, and christened many children.

On the Sunday when the font was unveiled, and dedicated with an impressive ritual, thirteen children were christened and fourteen persons were confirmed. The font bears a silver plate inscribed "In memory of Thomas Sander Guthrie, D. D. Twice pastor of this church: 1874-1878; 1884-1890." The font is the gift of Mr. Amos Whiteley.

On the following Sunday there was an equally impressive service of dedication. Mr. William C. Ball presented the Sunday school with a large and beautiful Christian flag, an American flag of equal size and quality, and a very beautiful Sunday school banner. The Sunday school hour was devoted to the dedication of these emblems in the church auditorium. The largest congregation in recent years was present. In addition to our local constituency we had the delegates to the State Y. P. C. U. Rally and Rev. Stanley Manning and Mr. Dean Macomber.

A ritualistic service prepared by the pastor was used. Copies of this service are on file with the General Sunday School Association.

The flags and the banner are used in Sunday school every week and are then transferred to the auditorium for the service of worship. The accompanying cut shows the arrangement. Our faithful sexton is responsible for the method by which the flags apparently defy the law of gravitation by displaying the entire "field," although hanging at an angle. Both the flags and the banner are superbly mounted with oak staff and gold cord and tassels.

Every Sunday these great emblems testify to our loyalty to Christ, our patriotism, and to the fact that our Sunday school is a vital part of our church.

* * *

MY FATHER'S KINGDOM

The Rev. Maude Lyon Cary

Through the tender sweetness of an azure day, beneath the golden radiance of a warm spring sun, where fragrant blossoms gemmed his grass-grown way, a blithesome Boy strode forth upon his quest. Dark curls hung thick above his thoughtful brow. His red lips curved with sweet serenity. His cheeks glowed warm with blush of vibrant health, his dark eyes smouldered with a yearning love that made him kin to every breathing thing, or flower or bird or tiny scurrying beast. His white robe gleamed among the flowering shrubs, and tender blossoms springing from his sandaled tread seemed fairer and more vibrant far than they had been before.

With gaze of tender ecstasy he paused beside a thicket where a thrush, hid deep within its shadowed nest, poured forth its joy of life in praiseful peans to its Maker. As the Boy stood still beside its hiding place the tiny bird was quiet, then began anew a song to the soul of the Seeker that he could understand.

"Hail, Master, Brother, whither goest thou?"

With head thrown back and thoughtful gaze upon the distant hills, "I go to seek my Father's Kingdom," said the Boy.

"Look about thee," sang the bird. "Is not thy Father's Kingdom even here, where He has wrought flowers, grass and bushes, trees, sun and sky and living creatures?"

"All this indeed is very fair, and part of His harmonious whole, and yet the very outskirts of His Kingdom."

"Then look behind thee where One comes. Perchance he may direct thy way."

With wide-eyed wonder the Boy turned and looked upon the form of him who then approached.

"What wouldst thou, Gentle Youth?" with false, cruel leer, demanded he, clanking in suit of mail and armor as for battle.

"I seek my Father's Kingdom," was the stern response. "Can such as thou direct me thither?"

"Why not? Am I not strong? Am I not mighty? Warfare is my name, and I am Lord of many hearts. Thousands fly to do my bidding and I with my lieutenants, Hatred, Suspicion, Envy, Distrust, Injustice and Discrimination, Revenge, Ambition, Pride, and Lust of Conquest, have ruled the destinies of men and nations since the world began. Come and let us seek the top of yon high mountain. Thence mayest thou view the kingdoms of

the world. If thy Father's be among them, from such coign of vantage thou shalt descry it."

Together they passed upward. Upon the side where Warfare strode, the flowers drooped, the birds ceased singing, and tiny creatures sought swift cover in the woodland, dark clouds obscuring golden sun and azure sky. Where trod the radiant, joyous Boy, all nature sang and glowed with beauty as before.

At last they stood at gaze upon the highest peak, the panorama of the world before them. The Boy recoiled in horror. There indeed lay all the nations, and among them, ever busy, sewing dragon's teeth of woe, slunk Warfare's wicked staff, the lieutenants he had named. Ruined hamlets, villages and cities, devastated provinces, millions of unnamed graves, want, despair and famine, marked the path that they had trod, battling armies, carnage, horror raging still within the wake of universal war.

With wrath ablaze in his clear eyes the Boy challenged his loathsome guide: "Begone, thou cursed of my Father, for thou hast made His world a den of murderers and thieves. What though in ages past thou lent thine arm to raise my banner o'er a heathen world! It was never by my Father's will, for 'not by might nor by power, but by my Spirit,' said Jehovah of Hosts." Then striding down the mountain side, the Boy, grown older with the sorrow of his vision, pursued his way in rapt communion with the Source of Hope and Power.

Beside him in the valley there appeared two figures, Wealth, ablaze with jewels, bags of money in his arms, and Greed, bent nearly double, hobbling with a staff clutched close in claw-like hands, intently gazing on the ground and seeking more, and ever more. They of the Boy grown older questioned: "Whither goest thou?"

"I seek my Father's Kingdom, but I fear you two can never point my way."

"Why not? Our rule is universal. Greed of gold inspires the souls of many men, and Wealth is powerful beyond all else to win one's way. Come, we will show thee how men live who call us 'Lord.' Perchance, thou shalt find there thy Father's Kingdom."

"A priceless pearl it is indeed, for which a man might well sell all he hath to purchase it. Yea, I will go, and yet, I fear that such as ye may never be my guides."

Into the haunts of selfishness they passed, where idle women squandered precious hours, pampered and spoiled by gold-bought services, Sin, Lust, and Passion, Envy, Hatred and Debauchery lurking near. Into the haunts of selfishness where hard men ground beneath the heel their fellows, that their coffers might be filled and filled and filled again; Greed, Ambition, Avarice, Intolerance, Indifference, leering close at hand.

"Whence comes this wealth that they so cruelly accumulate?"

"Come, we will show thee.

Into great factories they passed where men and women, aye, and little children, toiled, half clothed, half fed, half paid, working weary hours at relentless machines, that they might live and living toil again to fill those coffers ever yawning for the produce of their labor.

"Nay, get you gone, ye false and wicked ones! It is my Father's will that men lay not up for themselves treasures upon earth where moth and rust consume, where thieves break through and steal, but that they gather heavenly treasures of the spirit which nothing can destroy; for where men's treasure is there will their hearts be also. Again, it is His will that ye despise not one of these, His little ones, for in heaven their angels do ever behold the Father's face, for of such indeed is His kingdom."

When, therefore, they had departed at his word, he stood alone, Man of Sorrows and acquainted with grief, and as he passed and prayed along the way, the branches bent to shield him from the noonday heat, the flowers breathed heavenly fragrance to revive the joy that slumbered in his heart, the winds whispered messages of cheer and hope and trust and birds sang sweet songs of comfort to his spirit.

"Master, where goest thou?"

The eager question won the Master's gaze, who turned and recognized his handmaids, Love and Service. They in his very semblance stood, reflecting the loving kindness of his countenance.

"I go to seek my Father's Kingdom. Surely ye may lead the way."

"Nay, Master, thou art still the Way and we but follow after. Come let us view again thy Father's world and thou shalt see what thy false guides obscured."

Into the ravages and turmoil of the war they passed and paused to gaze on heroes laying down their lives that men might war no more, on brother soldiers sharing final crust or yielding saving draughts of water to those in greater need, on wounded boys who bore their dying enemies to shelter, on white clad nurses, ministering to friend and foe alike, on hospitals and huts with health and cheer at hand, the gift of myriad loving hearts beyond the seas, who had denied themselves and suffered want to succor these in their extremity.

"Behold thy Father's Kingdom!"

"Yes, even so, for 'greater love hath no man than this, that he give his life'—and love indeed is the Kingdom."

"Come, let us look again," and passing on, they came to sheltered areas of refuge in the midst of strife where long low buildings housed thousands of homeless little ones, ragged, starved, emaciated, diseased and filthy as they entered in, but swiftly fed and cleaned and cared for by the hands of votaries of Love and Service, with gifts of Love and Sacrifice from countries far away.

"Behold, thy Father's Kingdom."

Even so, for whoso giveth but a cup of cold water to one of these little ones in the name of Love and Service shall have his reward, even the reward of the Kingdom."

Again they passed to hot, dry lands, where in clean, cool hospitals, white-clad men and women relieved the suffering and disease of countless dusky patients, breathing words of light and hope through the Gospel of the Father's Love, where all had been despair of soul as well as body, to schools and homes and hospitals in many crowded lands where his apostles went about as he had done of old, through all their cities and villages, teaching in their churches and preaching the Gospel of the Kingdom and healing every sickness and every disease among the people.

"Yea, I have found my Father's Kingdom," saith the Master, "for 'inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me, and so to Him who sent me; and the love of God, which brings the Kingdom, abideth in you."

"Bear with us yet a little while and we will show thee more."

Back again they journeyed to the land whence they had started on their quest, the land so hard and cruel with Wealth and Greed and Selfishness. As the Master passed through crowded streets with Love and Service by his side, gazing beneath the outward semblance into the very hearts of those who thronged about him, some pressing close that they might touch but the hem of his white robe, he saw in every soul at least one loving thought of Service and Sacrifice, one precious germ of the Father's Kingdom, like the grain of mustard seed, that was to grow to full fruition in the life to come. Some souls were heaped up and shaken together and running over with deeds of love and kindness and out of their eyes shone joy and light and life and the peace which passeth understanding.

"Aye," said the Master, "it is here, for the Kingdom of God is within you, and whosoever believeth, to him shall be given the power to become a child of God, even to such as believe on my name, and in that day, in my name shall every knee be bowed, of things in heaven, and in the earth, and under the earth. In the hands of Love and Service I leave my Gospel, that ye may carry it to the uttermost parts, for I have found my Father's Kingdom at their bidding, and lo, I am with you always, even unto the end of the world."

DOES IT PAY TO ADVERTISE?

To the Editor of the Universalist Leader:

Something revolutionary has been inaugurated in this conservative Universalist parish. On Tuesday evening, May 3, Dr. Albion spoke at church meeting, reiterating Roger Babson's statements of the need for more church loyalty and religious education and the necessity for business getting behind the movement, and stating that at the next communion, June 5, five Sundays away, he wanted to receive twenty-five new members into membership. How much he was asking was realized, for the five weeks ensuing are in Portland "as lean" as any in the year. It is the season when people are opening up their cottages, and when automobiling is at its best.

It was emphasized that only through the use of the business man's method—advertising—could anything be accomplished, and with Dr. Albion's innate objection to advertising at last overcome, it was decided to advertise in a dignified way the next five services. Our pastor agreed to preach on the finest subjects that could be conceived for five such services—"The Five Points of Universalist Fellowship."

During that week letters were mailed to members of the parish and church and notices were sprinkled in the daily papers. Saturday saw a dignified advertisement and a reading notice in each of our three papers.

Sunday morning, at the close of a school holiday week, brought the first good automobiling Sunday of the spring, warm and clear. Despite the fact, double the number that even the most optimistic had hoped for were out, and we had a congregation within one hundred of the number present at Easter. The pessimistic ones had to acknowledge that the response to this limited advertising had been little less than marvelous.

Our church is living up to its slogan, "The Church with a Welcome." At this service six men were stationed at the outside doors, with orders not to let a person by without a handshake and a word of welcome; at the close of the service two married couples stood at each of the exit doors, and at the foot of the stairs Boy Scouts handed each person a slip announcing coming dates and subjects, and expressing the hope that they would come again. The welcome was spontaneous and our people entered heartily into it.

The Bible school got its benefit, for what would have been a small day was marked by an attendance as large as the average. The opportunity having been put before them for church attendance during these services by their teachers, many pupils were present. The congregation was made up of a larger number of church members than usual, by an outpouring of many of the parish who would not otherwise have attended, and by a large number of strangers, who had been attracted by the newspaper advertisements.

Dr. Albion's sermon justified the hopes of the most hopeful. It was a marvel of clearness, full of splendid points, and entirely free from the objectionable features which occur when many ministers preach on denominational topics. It established a foundation for a series of addresses which will do much to point our people to the truth.

The same system will be carried out for five weeks. Next week six young women will greet all comers at the outside door and at the close of the service married women and their husbands will do the same. As the people reach the foot of the stairs four young ladies will hand them invitations for the next meetings. A continually stronger urge will be put on these invitations for consideration of church membership, using Roger Babson's arguments as a lever.

On May 15 a second church letter will be sent out asking the members to attend a meeting the evening of May 20, when the pastor will give an address. Lists of those who have been considering church membership will be given to pairs of present church members, who will together call upon these prospective members, urging upon them the responsibility and opportunity of membership. All effort for membership is to be made by members, as the pastor has been asked not to mention church membership in any of his addresses.

Does it pay to advertise? Congress Square says, "Yes."

Frank B. Cummings.

Portland, Maine, May 8.

* * *

THE SUNDAY SCHOOL LESSON

Charles A. Alden

MAY 29—MAKING THE NEIGHBORHOOD CHRISTIAN

Luke 19 : 25-37; Acts 2 : 44-47

The Standing and Understanding of Law

There is some danger in a superficial reading of the title of this lesson. It is so easy to interpret the word "making" to mean "compelling," whereas compulsion or force is entirely alien to the idea or plan of Jesus. The word "making" should be interpreted as "building" or constructing, which of course would suggest that the form of the title should be changed so as to read: "Making the Christian Neighborhood." This is a good illustration of how Christian leaders too frequently weaken the appeal of righteousness. They make their language sound like a compulsion which involves the threat, and a threat always implies a challenge. If this be brought to their attention, they say at once, "Oh, we didn't mean it that way." But the man of the world replies, "Well, why didn't you say it the way you did mean it?" Perhaps the primary thought in this lesson is this distinction between the autocratic compulsion and the democratic persuasion. There is a vast difference between an edict and a law. The edict has no place in democracy except after the enactment of law, and the law itself (as an established part of democratic government) "derives its just power from the consent of the governed." It is impossible to make a neighborhood Christian by either edicts or laws against the consent of the citizenship. It is possible to make a Christian neighborhood by education constantly pursued until righteousness is voluntarily chosen by the people. Note the way Jesus handles the lawyer. There is no implied threat of compulsion. Jesus appeals to the man's own understanding of law and teaches him the lesson with the parable of the Good Samaritan which has been accepted by the world as an immortal ideal. Read in this connection Matthew 13 : 45-46 and Proverbs 3-15. Desire, not defiance, should be aroused.

Saved by the Law Not from It

Another fundamental teaching of Jesus is too frequently overlooked, namely, that he came not to destroy the law but to fulfil it. He teaches this here, showing what he meant by fulfilling. It squares with all his teaching as we have the record of it. He did not believe in fulfilling the law by escaping it. The apostolic teaching of salvation by grace, and understanding that grace repeals the law as far as Christians are concerned, finds no justification on the lips of Jesus at all. Jesus refers this lawyer to the law. The lawyer quotes the law as he understands it. Jesus does not tell him of some different way, but says: "Thou hast answered right; this do and thou shalt live." Whence then comes the authority of any Christian leader to demand any other allegiance or form of confession when Jesus so plainly set forth the law as a means of complete salvation? How often has it been sung by evangelical Christians: "Free from the law! Oh, happy condition! Jesus hath bled and there is remission." It denies the very basis of Christ's teaching.

How It Works in a Democracy

To know God and the Christ is eternal life, according to Jesus. Divine law is not the arbitrary edict issued simply to prove authority. Divine law is the explanation of how to attain your own highest ideals. Divine law is the highest possible ideal of all government in church or state. Nobody can escape it by any method. No sane person wants to escape it. What sanity advises is not escape from divine law but putting one's self into harmony with it. The same thing is true in a lesser degree in

our modern democratic ways. The degree is a lesser one because our human laws are not the result of infallibility. But in our democracies liberty comes from obedience to laws to which the governed have given their consent. Anything else is outlawry. There is no liberty for any one when any one is above such a law, or free from it. Our rights and liberties are preserved by law not by escape from it. One of the essentials of a democratic government is that no one is above the law. In this is taught precisely what Jesus here teaches the lawyer.

Obey the Law, Don't Try to Amend It

The lawyer is naturally of a legal turn of mind. He enters an exception to the ruling of Jesus. He suggests that it is very difficult to know who your neighbor is under the exact language of the statute. Then Jesus tells him a story, one of those homely, intimate stories that everybody can instantly understand. Jesus wasn't bothered with an intricate theology which attempts to escape the law. He could talk in folk-stories as theologians can't. So he tells the world-famous story of the Jericho road, one of the most wonderful stories ever put into human language. It has all the social implications in it, such as Dr. Frank Oliver Hall has so delightfully written about "The Good Samaritan Sees It Through." But the direct teaching is that the law of God—Love—is not to be hampered by technical limitations; or, again, that the law is not to tell you how little you can do and escape hell, but to show you how much you can do for the advent of heaven; or to make a Christian neighborhood of the one in which you live. The law is not to be narrowed, or amended, by legalistic interpretations. It is to be obeyed in service. The parable throbs with the contrast of personal religion outranking all official possibilities. It is the individual key-note again, as "Except your righteousness exceed that of the scribes and Pharisees (or that of the priest and Levite) you shall in no wise enter the kingdom of heaven." The social gospel must root back into the voluntary acceptance of (or consent to) the divine law of love—not any escape from it. All the details of the communistic life of the apostolic days, described in the passage in Acts, are important only as showing the voluntary allegiance of the individuals involved to the law of God—Love. Other details in other times may as fully illustrate the law as possessing the power of salvation. But the acts must square with the facts. Liberty under law (law by the consent of the governed) invites immigration. Those themselves saved by the law of God—Love, become the magnets of salvation or the Christianizing of the neighborhood. How do you read the law as it applies to your own neighborhood?

* * *

CONNECTICUT STATE CONVENTION

The most successful annual session of the Connecticut Universalist Convention and the Woman's Universalist Missionary Society in many years, occurred at Bridgeport May 11 and 12.

The Convention opened with the session of the Missionary Society on Wednesday afternoon. The reports showed all Circles in the state doing splendid work and much progress accomplished during the year. We were privileged to have with us Mrs. Haskell, the New England woman missionary to North Carolina, who brought splendid reports of our work in that mission field.

The Rev. A. Gertrude Earle brought a great message as to our missionary responsibility. Using the telephone system as an example of efficiency after which we should pattern our work, she brought a convincing argument of the vital need of every member doing her duty in order to get the best results from our missionary effort.

After pledging renewed co-operation with the National Association and making new plans for a more intensive program in this state, the following officers were elected: President, Mrs. Susan S. Bishop, Bridgeport; vice-president, Mrs. A. M. Parlow, Meriden; secretary, Mrs. Emma B. Howe, Hartford; treasurer, Mrs. Emma B. Hubbard, New Haven; trustees, Mrs. Franc Taylor, Meriden, Mrs. Anna L. Quick, Stamford, Mrs. Louise Sailer, Bridgeport.

The Church Convention opened at 4:45 Wednesday afternoon with an address of welcome by Mr. Buckingham Marsh, moderator of the Bridgeport Society, with a response by Mr. Chas. G. Lincoln, of Hartford, president of the Convention. Both the statistical and informal reports showed all churches in the state in splendid condition and accomplishing good work. Every church reported a new birth of enthusiasm through the Murray Anniversary Crusade and plans for continuing this good work. The report of the Board of Trustees showed much important work accomplished by that body during the past year. The treasurer's report showed a wise administration of funds and a profitable expenditure of the Convention's income in missionary and church extension work. The Superintendent's report showed that all churches in the state are coming to realize more fully the need of closer co-operation in our common task, and good results from his efforts.

At the Wednesday evening service two splendid and inspiring addresses were given—the first by Dr. J. Fort Newton, pastor of the Church of the Divine Paternity, of New York, who chose for his subject, "The Making of a Universalist." Using the experience of Jonah as an illustration, Dr. Newton showed how some people become Universalists against their will.

The second address was by Dr. John S. Lowe, General Superintendent, who gave an account of the administration of the money raised through the Million Dollar Drive. He pointed out that the sad part of the drive was that far more than half of the money pledged was kept for local purposes by the churches, thus greatly curtailing the work of the General Convention. But he showed that the Convention has used its part wisely in making a better *Universalist Leader*, in improving our work in Japan, in establishing new churches throughout the South and much other good work.

The Thursday morning session opened with the communion service at which the Rev. Hal T. Kearns, pastor of the entertaining church, presided. The occasional sermon was given by the Rev. H. B. Taylor, of Meriden, on "The Religion of the Times." It was a great address, destined to become one of the outstanding contributions to our church literature. The Convention recommended that it be published in pamphlet form.

At the Thursday morning business session Dr. Harold Marshall, manager of the Publishing House, brought greetings from that organization and bespoke a more enthusiastic support for the *Leader*, the Rev. A. Gertrude Earle brought the greetings of the General Sunday School Association, and the Rev. G. Herbert Elkins, secretary of the Bridgeport Council of Churches, spoke in behalf of the Near East Relief. Later in the session the following officers were elected: President, Chas. G. Lincoln, Hartford; vice-president, Edwin A. Tracy, Norwich; secretary, Rev. T. A. Fischer, D. D., New Haven; treasurer, Herbert Belden, Hartford; trustee for three years, Mrs. Susan Bishop, of Bridgeport. Connecticut has established a precedent in electing a woman as a trustee of the State Convention. We believe it to be a wise move.

At the afternoon session recommendations were adopted expressing appreciation of the faithful service of the retiring officers, urging a greater effort to secure recruits for the ministry, approving a plan to establish a regional superintendency, commending the purchase of Liberty Bonds with the Convention funds, urging closer co-operation of the local churches through the office of the State Superintendent, and pledging renewed efforts in the Murray Anniversary Crusade.

Resolutions were adopted expressing appreciation to the Convention speakers and the entertaining church, approving President Harding's acceptance of the invitation by the Allies to send representatives to the meetings of the Supreme Council and Reparations Commission, and urging the United States to take the lead in the effort toward universal disarmament and to lend her support to the establishment of the International Court of Justice.

The entire Convention was progressive in spirit and marked the beginning of a new era of constructive work by the churches of Connecticut.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

PRAYER FOR A LITTLE HOME

God send us a little home,
To come back to, when we roam.

Low walls, and fluted tiles,
Wide windows, a view for miles.

Red firelight and deep chairs,
Small white beds upstairs.

Great talk in little nooks,
Dim colors, rows of books.

One picture on each wall,
Not many things at all.

God send us a little ground,
Tall trees standing round.

Homely flowers in brown sod,
Overhead, Thy stars, O God.

God bless, when winds blow,
Our Love, and all we know.

Florence Bone, in London Spectator.

DAISY

IT was at the Christmas tree for horses, in Post-Office Square, Boston, that we met Daisy,—my small son David and I. You never heard of a Christmas tree for horses? Boston does many nice things, but one of the very nicest, from year's end to year's end, is to hold a Christmas festival for its working-horses on the day before Christmas.

"That's Post Office Square!" shouted David, while we were yet on a side street. Of itself the old brown square could never have called forth the enthusiasm that rang in his voice, but there in the middle stood a tall straight Christmas tree, its red apples and its gay decorations glittering in the winter sunshine.

And the horses! They crowded the square,—brown, black, white,—with more coming. As soon as each clattered over the cobblestones, a welcoming man filled a nose-bag with oats and chopped carrots, hung it over the horse-guest's nose, and gave the driver a cup of fragrant hot coffee. Merry Christmas was in the air.

"How many horses have been to your tree—do you know?" asked David, his eyes shining, one mittened hand stroking the nose of a big brown horse.

"Seven hundred," said the man, "and there'll be more. We stay here till dark, and then we're usier than ever."

"Busier than ever?" David repeated after him. "What do you do then?"

"Lots of horses come," the man went on, "but lots more can't come. Don't know about it, or else have to work too late, tugging wagons of bundles so boys and girls won't find empty stockings on Christmas morning."

"Oh, I wish they could stop in time to come," said David.

"Never mind,"—the busy man comforted him as he filled one nose-bag after another for his waiting guests,—"never you mind, sonny, we don't forget them. If they can't come to the tree, we go to them."

"You do? How do you know where they live?" David's eyes widened with happiness.

"How does Santa know where boys and girls live?" joked the big man. "Not a barn in the city we don't know—you trust us for that!"

With a sigh of deep relief David strolled over to a circle of men, women, and boys around a sleek fat white horse. "Why, see the medals!" said David, as we joined the circle. Bending closer, he read on one, "Championship Medal for Workhorses, 1918."

"Daisy," said the weatherbeaten driver, in answer to some one's question. "Her name's Daisy. How old is she? Daisy, this man wants to know how old you are. Tell him."

Daisy rubbed an ingratiating nose over her master's rough coat. "Keep out of my pocket!" he commanded. "Didn't you hear me? Tell the man how old you are. Don't be ashamed of your age."

Daisy lifted one foot lazily and pawed the pavement fifteen distinct times.

"Fifteen!" laughed the crowd. "Is that right?"

"You hear them, Daisy?" went on the grizzled driver. "They think you don't know. You tell them again, and with your other foot."

Daisy's long pink tongue gathered in the chains that fastened her reins to her bit and as she jingled them between her teeth she raised her other front foot and again pawed fifteen times.

"Well!" breathed the astonished crowd as Daisy let the chains fall out of her mouth and daintily accepted a lump of sugar which her master offered.

"Oh! Oh!" exclaimed David. "Isn't there any place where I can get her some sugar, mother?"

"You come with me. I'll show you where there's always plenty of sugar," said the driver, climbing up to his driver's seat, with David scrambling over the wheel after him. "Under this blanket there's most generally sugar," and he produced a carton of the best lump sugar made.

"Why, we don't always have this kind," said David, with the frankness of his years.

"Oh, well, Daisy likes it," said the gruff old driver. "Here, put some lumps in your pocket and ask Daisy if she wants a piece. Don't you give it to her, though, unless she asks for it like a lady. Daisy," he went on in the same tone, "that boy has sugar in his pocket. If you want a piece, you'd better ask him for it."

Instantly Daisy's nose was nuzzling David's

pockets. "Don't pick his pocket! Be a lady and ask for it!" commanded the driver.

Again Daisy lifted a knowing foot and pawed three times. "That's the way she says 'please,' " explained the driver, as Daisy munched her sugar. "What else can she do? Well, she can shake hands, with any foot you please, and she's pretty good at following. Come on, Daisy." So saying, he strolled off, and instantly Daisy's eyes were on him and in his wake she followed, avoiding wagons, waiting for people to pass! Around the entire square, in and out, sauntered the driver, with never a glance behind, and in his tracks followed Daisy, white ears pointed forward.

Back they came to the admiring circle. "Well, we're off now," said the driver, pulling his heavy cap over his ears. "Come on, old pal! How long have I driven her? Quite a spell. Like this when I first drove her? I should say not! First time I laid eyes on Daisy she was the worst-kicking, meanest-biting horse you'd find in four counties. How'd I do it? Oh, well, course I knew she wasn't like that naturally, —no horse is. Hadn't had a fair chance, Daisy hadn't. It's just that I like 'em and know how they feels, under their skins."

A clatter of wheels and off they were, Daisy's arched neck low, her strong shoulders braced willingly against the harness.

"Read the name on the wagon, quick!" said David. "You've written it down already? Do you s'pose there are any other horses in the world as smart as Daisy?" David looked as if he were coming to earth from a happy dream-world.

"If there are, I hope they have drivers just like Daisy's, don't you?" smiled a man next him, who had been as absorbed as he.

"You don't s'pose all horses would be like that if all the drivers understood them?" asked David, with a sudden illuminating thought.

"I shouldn't be at all surprised," said the man.—*Rose Brooks, in Christian Register.*

* * *

VANCE THOMPSON AS A SCIENTIST

Who's next? Ah, it is Vance Thompson, author of that ultra-modern book, "Woman," and another noted exponent of cleverness.

"In every second just a fraction more than one human being dies. Now as these stream out of life there streams in at the other pole precisely the same number of human entities—no more, no less; the cosmic balance is absolute. . . When, in an hour four thousand and twenty human entities pass through the gate of ebony and death, there enter, in that same hour, exactly four thousand and twenty human entities by the ivory gate of birth. It is the outbreathing and inbreathing of the cosmic life. It is balanced and it is eternal. . . . In and out the mighty force swings, according to a law as immutable as that which sways the cosmic suns."

Our scientists should know this fact: they might then cease their worrying as to what, at the present rate of increase of the world's population, is to happen to us within a few centuries.

Mr. Vance Thompson also protests against a woman losing her own name in marriage:

"The marriage name, ere long, will be an equally balanced composite name—that of the husband and wife. For example, when Mr. Lancester marries Miss York the name of that family will be Lancaster-York. . . . The children born of this union are all little Lancaster-Yorks."

Very creditable to Vance Thompson's sense of justice, but scarcely so creditable to his foresight. When the oldest boy, James Lancaster-York, marries the oldest girl of the Smith-Joneses, then of course their family name will be Lancaster-York-Smith-Jones. And when their Ruth Lancaster-York-Smith-Jones, marries Kenneth Montmorency-Frothingham-Wilson-Waterbury, their family name becomes automatically Lancaster-York-Smith-Jones-Montmorency-Frothingham-Wilson-Waterbury.

Let us follow their fortunes no further, for the cost of paper forbids. Certainly when Mr. Thompson's suggestion has been in operation for a few generations, no one can speak of society people as "the idle rich." Merely addressing a single invitation—if an envelope large enough could be found—would occupy a day's time. As a scientiest, prophet and organizer our brilliant writer is not particularly successful.—*Arthur Powell, in Springfield Republican.*

* * *

MAY IS BUILDING HER HOUSE

May is building her house. With apple blooms
  She is roofing over the glimmering rooms;
Of the oak and the beech hath she builded its beams,
  And, spinning all day at her secret looms,
With arras of leaves each wind-swayed wall
She pictureth over, and peopleth it all
  With echoes and dreams,
  And singing of streams.

May is building her house. Of petal and blade,
Of the roots of the oak, is the flooring made,
  With a carpet of mosses and lichen and clover,
  Each small miracle over and over,
And tender, traveling green things strayed.

Her windows, the morning and evening star,
And her rustling doorways, ever ajar
  With the coming and going
  Of fair things blowing,
The thresholds of the four winds are.

May is building her house. From the dust of things
She is making the songs and the flowers and the wings;
From October's tossed and trodden gold
She is making the young year out of the old;
  Yea: out of winter's flying sleet
  She is making all the summer sweet,
  And the brown leaves spurned of November's feet
She is changing back again to spring's.

Richard Le Gallienne.

* * *

WHAT PROHIBITION IS DOING

They crop up everywhere, the results of closing the saloons, and so stopping the leak in the wage-earner's pocket. Here is the annual report of Saint Christopher's Home, Dobbs Ferry, N. Y., one of the oldest of our charitable institutions. Reading the report of Mrs. Louise M. North, the corresponding secretary, one comes on this passage:

"In the year just closed several elements have united to make the Home less crowded than usual. Prohibition is a great friend of little children; under its benign influence homes are not so often wrecked: there is less poverty, less disease, less insanity. Happily, that influence will continue. Another element has been the enlarged income of wage-earners, bringing unusual prosperity, for the time, at least. Probably there has never been a year where our records have reported so many homes re-established, so many fathers or mothers or other kindred able to resume the care of their children, who had in their time of need come to Saint Christopher's Home."

These are evidences of what has been going on everywhere, almost unnoticed by the public, and receiving no attention from the newspapers, whose space is pre-empted by stories of broken households.—*Christian Advocate.*

Young People's Christian Union

DIRECTOR'S DATES

June 7-10, Vermont Associations.
June 20-21, Ohio Convention.

* *

WHAT'S THE MATTER WITH KANSAS?

The unprejudiced visitor is glad to testify that there is rather less the matter with Kansas than there is with most other states, all things considered.

But considering the state simply from the standpoint of denominational interests, there are several things to be desired.

Kansas labors under the disadvantage of being neither distinctively missionary territory, nor having a sufficient number of churches and a Convention of large enough resources to support an adequate missionary policy for itself.

We are accustomed to think of the states farther south, and in less degree those farther west, as missionary territory, so far as our Church is concerned. In some of them large amounts are being expended annually by the General Convention and other denominational organizations, and it is well spent.

On the other hand, states to the north and east have, in most cases, the necessary resources within themselves to do an aggressive if not wholly adequate missionary work within their own borders.

Kansas has always suffered from being a border state, and in the program of our denominational church extension at least some of its possibilities have been overlooked.

All over the state, particularly in the eastern half, are isolated Universalists and groups of Universalists, a few of them remnants of small churches of pioneer days.

In Junction City and Hutchinson we have good churches that are busily at work under the pastoral care of Rev. George A. Miller and Rev. Fred A. Line. The former is one of the four largest cities in the state, and at the time of my visit was entertaining the State Sunday School Convention, composed of nearly three thousand registered delegates. This meeting made it inadvisable to hold any services in the church during my two day stay, but I had an opportunity to speak to the women of the church at one of their regular meetings regarding the value of co-operation in denominational work, and to the boys and girls who will soon be organized in a Junior Union. Although Rev. George A. Miller and his family have been here but a few months they have made for themselves a warm place in the hearts of the people. One of the great assets of this church is the popularity of Rev. Seward Baker, the former pastor, still a resident of the city, who was elected Probate Judge without opposition last fall.

One of the features of this Sunday School Convention was the presentation on the opening night of a pageant, "'From Bethlehem to Hutchinson," an adaptation of the one given at the World's Sunday School Convention in Tokyo last summer. This was under the direction of Mrs. George A. Miller, and was the most talked-of feature of the gathering. Between four and five thousand people witnessed the presentation and other thousands were turned away. Mrs. Miller covered herself with glory, and won new recognition for our church.

The Junction City church, to which Rev. Fred A. Line returned for a second pastorate about eighteen months ago, is rapidly coming to the front. It has made a large gain in membership, one more being received yesterday while I was there. The Sunday school is growing and the Ladies' Social Circle has over a hundred members, the largest of any church in the city.

There is opportunity to have Wichita again on the denominational map, and through the co-operation of the State and General Conventions, this will be accomplished at an early date.

Highways and Byways

Henry Ford is helping the Universalist Church to claim its own, and is probably enabling others to do the same. In his Universalist car Rev. Fred Line, accompanied by Rev. James Houghton, Southwestern Superintendent, visited a number of places last week north of Junction City, calling upon many Universalists and arranging for services in one of the towns.

This same car makes possible the holding of a Sunday afternoon service once a month at a schoolhouse about sixteen miles from Junction City.

It is no easy thing for a minister to enact the part of "The Man Who Came Back," but Fred Line is doing it, and the progress made under his leadership is abundant evidence of the wisdom of the call extended to him, and of his wisdom in accepting it.

* *

UNOCCUPIED FIELDS

Since leaving home a month ago I have traveled about five thousand miles, and many hundreds of it have been through territory where we have no Universalist church. From Ponta, Texas, to Colorado Springs is a distance of about nine hundred miles, and the way leads through tiny hamlets and large modern cities like Dallas, Fort Worth and Wichita Falls. Nowhere along this line are we represented by any organized work. On the way back east I came four hundred miles from Colorado Springs to Hutchinson through a similar denominational vacuum. Then it is a hundred miles more to Junction City and two hundred more to Archie, Mo.

There are some people who say: "The work of the Universalist Church is done; it has modified the teaching of all the other churches; its influence would go on if it should pass out of existence to-morrow." All of which is true from one point of view, but from the standpoint of one who stands on the plains of Texas, or the mountains of Colorado or the prairies of Kansas or the hills of Missouri, it is distinctly false. We have not done enough work in enough places to affect any large proportion of the theological thinking of the people. At least ninety-per cent of the people never heard of Universalism or the Universalist Church. And while preaching of the Jonathan Edwards type is rarely heard, people still believe in a literal hell, and the kind of a God who would send people there forever.

Liberal forces of many kinds are at work, and some of the preaching in other churches has been influenced thereby, especially in centers of population and education like Dallas and Denver. But in these immense stretches of territory, in which all New England could almost easily be lost, we have had little or nothing to do with even the little that has been done.

I have come as a spy to see what can be done, and I bring back word unto my brethren, and the word is a challenge, "Let us go up at once and possess it, for we are well able."

Stanley Manning.

* *

For the Quiet Hour

The work of the world is done by few,
God asks that a part be done by you.

Sarah K. Bolton.

"Blessed are the merciful," that is, those persons who do not take to heart any injuries that are done them, any insults, intended or unintended. So on until we leave off sinning, we must never talk of not forgiving other people, for we shall need forgiveness for ourselves.

C. H. Spurgeon.

No one can have a true idea of right until he does it; any genuine reverence for it till he does it often and with cost; any peace ineffable in it till he does it always and with alacrity.

James Martineau.

Friendship is a spiritual thing. It is independent of matter, or space, or time. That which I love in my friend is not that which I see. What influences me in my friend is not his body but his spirit.

Henry Drummond.

The presence of the Lord with man is first given when he loves his neighbor.

Emmanuel Swedenborg.

Worthless is the charity of the man who bestows it unwillingly, because material charity is not his, but God's gift, whilst only the disposition of the heart belongs to him. This is why many charities prove almost worthless, for they were bestowed unwillingly, grudgingly, without respect for the person of our neighbor.

John Sergieff.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

NOTES

Mrs. Katherine B. Haskell, our woman worker in North Carolina, is in New England and available for a limited number of engagements to speak on her work. In the short time she has been in the South, Mrs. Haskell has made a warm place for herself in the hearts of our Universalist people, and in the community. She will be heard in our Institute at Ferry Beach and Murray Grove. Write Mrs. Wilkins to make dates for Mrs. Haskell in New England in June.

Miss Matsu Koyama, former Massachusetts ward at Blackmer Home, now in America studying social work, is completing her practise at Lincoln House Association, Boston, this month. July 5 she returns to Smith College for eight weeks' study in the summer school for Social Work—this finishing the course offered there. She will be present at the Ohio Convention, the guest of the Women's Alliance. She will also attend the Detroit Convention.

Miss Tei Yasumura, who graduated at New England Conservatory of Music last June, began teaching in Tokyo last fall and is attaining success in her chosen profession. She has an increasing number of pupils in piano and folk dancing.

The date for the Biennial Convention W. N. M. A. has not yet been fixed, but it will probably be Wednesday, Oct. 19. The headquarters of the Executive Board will be Hotel Statler. A reception will be given on Friday afternoon by the Detroit Mission Circle.

Work has begun on the birthplace of Clara Barton at North Oxford, Mass., and will be pushed as rapidly as possible. There are numerous first things to be attended to before we launch our campaign, such as shingling, topping chimneys, and sundry uninteresting but costly details. We need money for this first work.

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CONNECTICUT CONVENTION

The twenty-seventh annual convention of the Connecticut W. U. M. S. was held in Bridgeport on May 11, with a good attendance. It was the most enthusiastic convention we have ever held, with an increase of membership of ninety-eight during the past year, making our total number 445 for the seven Circles. This includes the C. B. Guild of forty-one members, Stamford having a new one with eighteen girls. The April Shower brought in fifty members.

Splendid work is being done by all Circles. Bridgeport leads off with ninety-six members, and Meriden follows after with a close ninety-five. We have received six new Life Members including one from Meriden, two from Bridgeport, one from New Haven, Hartford and Danbury, each. Our finances show a decided increase also, a gain of $328 over last year.

Connecticut has given her share of $100 towards the salary of our "New England Missionary," who was with us and spoke of her experiences in the Sunny South. Mrs. Haskell filled us with zeal to do more for North Carolina and proud we were that we had such a splendid worker.

Rev. A. Gertrude Earle gave us a most inspiring address that we will not soon forget. "The Emergency-Woman" is a much needed factor in our mission work, she told us.

Dr. Dillingham pronounced the benediction upon a most successful meeting.

E. B. Howe, Secretary.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

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* NOTES MNEMONIC. 12. May *
* 21. Remember that your picnic *
* in 1921 must be better than any of *
* its predecessors. It is time to get *
* your first-class committee appointed. Have something different this *
* year—and a little more attractive. *
* Be sure to plan for the picnic *spirit*. *

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INSTITUTES—FERRY BEACH FIRST

Institutes for inspiration! Institutes for instruction! These gatherings for earnest study of the problems of religious education are now permanently established in our denominational life and their growing success is a matter for high gratification.

The first of our distinctively Sunday school institutes for 1921 will be held from the fifteenth to the twentieth of August, at Ferry Beach, Maine. It goes without saying that we expect every one who attended last year's session and twice as many more. So Dr. Rowland and his associates are beginning to scratch their heads about accommodations.

The faculty is to be first-rate. Just read the following list and see for yourself:

Mr. Carl A. Hempel, dean and lecturer on "The Progressive Sunday School."

Rev. Francis W. Gibbs, lecturer on "The Bible in the School."

Mrs. Samuel T. Cushing, lecturer on "Sunday School Music," "Home Department" and "Adolescent Girls."

Mrs. A. N. Foster, lecturer on "The Younger Scholars."

Rev. A. Gertrude Earle, lecturer on "Missionary Projects in Sunday School Teaching."

Mr. Samuel T. Cushing, lecturer on "Organization and Management."

And then, as an additional treat, a class of young folks from Auburn, with their pastor and teacher, will give a demonstration of some successful lesson plans.

Wise Sunday schools will send their workers to this fine institute. Wise workers, not fortunate to be sent, will go "on their own hooks."

The Ferry Beach Institute is only one of several. At Chattanooga, Tenn., from the twenty-second to the thirty-first of July, the General Sunday School Association will contribute to and participate in the Institute conducted by Rev. G. A. Gay. Then in September will come the gathering at Chicago, bigger than that of 1920, and in October, just preceding the General Convention, will come a new venture at Detroit.

Honored reader, pray be institutional.

* *

HOPEFUL AND HELPFUL

When the slogan for June is first displayed the superintendent will have an opportunity to bring out the great lesson that hopefulness and helpfulness usually go hand in hand.

It would be well to tell two or three simple stories, perhaps from life, showing that it is not the people with long faces and mournful voices who save the world, but those who believe themselves to be "the soldiers of ultimate victory," and showing also that the people who are hopeful are under special obligation to get right to work and help bring about the happiness that they prophesy.

This slogan has a special message for Universalists, most hopeful of all the optimists in the world. It suggests that consistency demands that they work and give as leaders in world blessing.

GOOD SENSE FOR THE SUMMER TIME

If you can have an "evergreen school" do so and be thankful. If you can have only a "faithful few" gathered into a group for story-telling and special study, do your best under the circumstances. But if it is absolutely necessary to "shut up shop" for part of the summer, by all means keep in touch with the members during the time of separation. Send them cards; send them letters; send them reminders of the good time coming when the sessions will be resumed with all the usual joy and enthusiasm. We must guard against a summer loss that can be overcome only by months of strenuous labor.

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

God's Country. The Trail to Happiness. By James Oliver Curwood. $1.25.

This is indeed, as Mr. Curwood says, the strangest thing he has written—a mighty hunter, owner of many weapons, an adventurer in the wilderness and snow-wastes of the great Northwest from which came his novels, "The River's End" and "The Valley of Silent Men." It is a message of hope to all, born of his own deep experience and content.

"I am undertaking to write the story of a great and inclusive God whom men and women and little children should be made to know, but to whom, unfortunately, the swift pace of the times has made most of us strangers."

"Every one in the world seems to be looking for something which will bring him more comfort and more happiness from life. Before men find a satisfying faith and peace, they must come to see their own littleness. They must discover that they are not *alone* in a partnership with God, but that all manifestation of life, whether in tree or flower or flesh and blood, is a spark loaned for a space by that Supreme Power toward which we all, in our individual ways, are groping."

Camp-Fires and Guide-Posts. By Henry van Dyke. Illustrated. $2.00.

"The camp-fire is the conservative symbol. It invites to rest and fellowship and friendly council, not unmixed with that good cheer which is suggested when we call a conference of wits a 'symposium.'

"The guide-post is the progressive sign. It calls us to continue our journey, and gives information in regard to direction and distance, which (if correct) has considerable value to the traveler."

Having thus explained his title, Dr. Van Dyke proceeds to discourse delightfully on such topics as Self, Neighbor and Company; Sympathetic Antipathies; Publicomania; Moving Day; Firelight Views; The Pathless Profession; A Mid-Pacific Pageant; Christmas Greens, and On Saying Good-by. There are thirty-one papers in all, the last four, grouped under the title of "Fellow-Travelers," being tributes to John Bigelow, Hamilton Wright Mabie, Sir William Osler and William Dean Howells.

Madam. By Ethel Sidgwick. $2.00.

Miss Sidgwick has dedicated this book "To America, if she will accept so poor a thing, in memory and in gratitude."

"Madam" is Caroline Astley, secretary to a famous surgeon, who, like others of his kind, has now and then "a day of misfitting appointments and an unmanageable time-table; nothing would wrest the clock, or the world, or even a human digestion, to its requirements. Within and without the great surgeon everything was amiss"—therefore also with Miss Astley. The story is of her and the Astley family—father, mother and sister Lucy, "as pretty as a peeping spring flower," and their friends, especially Dermot Lane, and is set in London, in war and in peace.

Woodland Tales. By Ernest Thompson Seton. Illustrated. $2.00.

With the spring comes this treasure-box of nature secrets, stories of flowers and wild creatures, as fascinating as a fable or a fairy tale, with a hundred wonderful drawings by the author. It is for children of six or over, with chapters for parents, called the Guide.

Journey's End. By Edna A. Brown. Picture jacket. $1.75.

Everybody knows what journeys end in, and this story is no exception to the happy rule. Amory Russell comes back from two years' service with a surgical unit in France, and because of his love for his Aunt Eunice, a dear Quaker saint who brought him up, declines flattering offers and elects to start his medical career in Freeport and make his home at Journey's End, "the place in the world given him to love above all others," filled with a serene calm and countless treasures, and so spacious that three rooms are allotted him for professional use in addition to his own old room, overlooking the garden and the harbor. One of his first patients is Billy Emerson, a boy who has had too much picnic, and after the doctor, by hard work, has restored him to something like comfort confesses: "Cherries, clams, a lobster, cucumbers, hot dogs, lemon-pie, pickles, watermelon, ginger-ale—I forget the rest!"

It is one of Billy's sisters, Elizabeth, who, having previously fallen fathoms deep in love with Aunt Eunice, finds Amory quite to her liking and later loving. The Whitewing, a sloop built on the lines of a yacht, contributes to the progress of the story, and a Chinese dragon of carved ivory with glaring eyes faintly tinged with green, which lives under a glass bell in the east parlor, minus the amulet of jade, which has been given to Amory's sister Caroline, furnishes the exciting element in this charming chronicle of lovable people who live simply and in gracious ways.

By Advice of Counsel. By Arthur Train. $2.00.

Mr. Ephraim Tutt of the New York bar is too well-known to his readers to need any introduction, and we turn with pleasant anticipation to this volume of short stories recounting the further adventures of the kindly, far-seeing man who knows the law in every chink and cranny, and his partner, his stenographer, his office-boy and his "ambulance-chaser," the dramatis personae of the Tutt & Tutt office. It is possible that the American Bar Association might not endorse the very human point of view of this firm, but we care not a pin, and settle ourselves comfortably on a stormy evening or a dull journey to read what Mr. Tutt has been doing since last we heard of him, and who the new clients are.

The Hall and the Grange. By Archibald Marshall. $2.00.

Colonel Edmund Eldridge, the Squire of Hayslope Hall, and Sir William Eldridge of Hayslope Grange are brothers, and the two households are very close—like one family, Sir William says—until a misunderstanding crops up about a garden—much trouble has originated in gardens!—which grows into a real quarrel between the two men. What underlies it all is that the Colonel, having become one of the "new poor" and lost his only son in the war, is sensitive as to Sir William's wealth and power; and, feeling that his brother's "gardening with a golden spade" is done with an eye to his son Norman's inheritance, he magnifies trifles. Norman, by the by, is a young man who rejoices in his youth and strength and the world, which he finds good, and is laughingly accused by his charming cousin Pamela of falling in love with "Margaret and Company—Unlimited," but at last he finds the right one. Pamela has three younger sisters, Judith, who is as pretty as she but different, and Alice and Isabelle, who are as yet children, with a precise spinster governess who takes no part in the family life at the Hall, and lives in a sentimental world of her own.

The book abounds in delightful bits of description, and Mr. Marshall is certainly the apostle of tranquillity—a tranquillity which, as Howells truly says, is never dullness.

Fairy Tales from France. Adapted from the Old French by William Trowbridge Larned. Illustrated. Boxed, $1.35.

Did you know that fairies chose where they should live, or did you think they had to go where they were sent, like soldiers? Right here in the foreword Mr. Larned says: "The world is a large place, and the fairies had the choice of all lands in which to live. Some chose England and Ireland, others went to Italy and elsewhere; but the ones who became most famous found a home in France." You will find many old fairy-tales that you love, among them Cinderella, The Sleeping Beauty in the Wood, The Magic Whistle, and The King's Messenger; and John Rae has dressed them up in many full page pictures in color.

Among Our Churches

Vermont and Quebec Letter

Rutland.—St. Paul's Universalist Church of Rutland has called the Rev. Arthur G. Coxon of Washington, D. C., to the pastorate. Mr. Coxon has accepted and begins his work at once, subject to the approval of the Fellowship Committee. Mr. Coxon comes to us from the Baptist denomination. He is a graduate of the Moody Bible Institute of Chicago, of Colgate University and of Crozier Theological Seminary. His only pastorate in the Baptist denomination was at June River, N. J. * * **Brattleboro.**—Rev. E. P. Wood, for some years pastor of the Pullman Memorial Church at Albion, N. Y., has accepted the call to the pastorate of our church at Brattleboro and begins his work May 20. Mr. Wood's work has long been known to us of Vermont and we have tried to induce him to settle among us several times in the past few years. We feel sure that he will find as loyal people and as active a parish as any man could hope for. Mr. Wood will also have pastoral charge of the isolated Universalists round about Brattleboro and of the small parishes at Guilford and at Vernon. The local newspaper states that negotiations are under way looking to the combining of the Unitarian and Universalist parishes of this town, by means of which the modern and handsome Unitarian church building may be leased to the new organization. We do not understand that the plan contemplates the organic union of the Universalist and Unitarian parishes. Rev. E. Q. S. Osgood, for many years pastor of the Unitarian parish, is to be retained as pastor emeritus and the Universalist parish is to retain its organization and hire its own pastor, according to the plans as we understand them. The plan contemplates an enlargement of the present parish house of the Unitarian parish to accommodate the activities of the Universalist Sunday school and Y. P. C. U. We do not understand that any further definite action has been taken than to instruct committees to draw up plans and report back to the parishes for consideration. * * **Concord.**—The parish at Concord, the pastorate of which has been vacant since the death of Rev. N. S. Hill, has solved its difficulties in the most sensible manner imaginable. Upon recommendation of the Superintendent a unanimous call was extended to Rev. C. F. McIntire of Hinsdale, N. H., purely upon his record. Appreciating the advantage of securing a pastor of the ripe experience of Mr. McIntire, the parish has offered a salary considerably above its customary figure. Mr. McIntire has accepted the invitation and will begin his work on July 1. While he has not been a member of the Vermont Convention for some years, Mr. McIntire's long pastorate at Woodsville, N. H., which affiliates with our Northern Association, and his nearness to us in his pastorate at Hinsdale, has kept him in neighborly touch with our work and we feel very happy to have him once more an actual member of our Convention. * * **Woodstock.**—No parish ever met with a more supreme loss than came to this one in the sudden death of Rev. C. E. Bingham. Mr. Bingham had accomplished a wonderful work in his brief pastorate. It is the feeling not only among our people but throughout the town that this work must not be lost. They are determined that the Woodstock church shall go on as a real and practical memorial to Mr. Bingham. Search for a pastor to carry on the work has already begun. The new man must be broad and big enough to appreciate the fact that he is ministering to the following attracted not so much by creedal issues as by the personality of a strong and manly leader. * * **Ludlow.**—The parish at Ludlow is vacant but the people are not discouraged. The Sunday school is being carried on and is increasing under the leadership of the faithful. A pastor is being sought and will be found. The parish at Cavendish has voted to continue its work this summer under the leadership of the Ludlow pastor. It has also decided to place electric lights in the church building and to try the experiment of holding evening meetings. * * **White River Junction.**—The financial condition of this parish has been carefully handled during the past few months, and the people find themselves rapidly getting out of the indebtedness assumed for the purpose of putting the building in repair. They are already considering the settlement of a pastor and the Superintendent has been notified to offer acceptable men as they become available. * * **Vernon.**—So much "tommy-rot" has appeared in the newspapers concerning the situation at Vernon that it seems as if our people should be set right. In 1844, the Vernon Meeting House Association was organized to procure, build, hold and keep in repair a house of public worship in Vernon. The religious doctrines to be taught were the Universalist and Unitarian doctrines, each to have one-half the time. After the building of the church a pew owners' organization was formed and this organization conducted the parish until June, 1899, when the building was burned and the insurance was distributed among the pew holders. In July, 1879, the First Universalist Church of Vernon was organized and this has been the only ecclesiastical organization connected with the parish. On Sept. 30, 1899, a new organization was formed known as the "Union Church of Vernon, Vermont," for the purpose of building a new church. The money was raised by subscription, much of it being the insurance money turned back from the old church. The members of the association were the contributors, each five dollars contributed giving one vote. Two hundred and twenty-five votes was the largest number ever represented at any meeting. The church was built, freed from debt and dedicated by a Universalist minister on Oct. 16, 1906. The association then became a closed corporation, as no means were provided for the admission of new members except by the contribution of five dollars to the building fund of the church. In February, 1909, a bequest was left to the church by Mrs. Hattie Simonds, who had previously been very generous in her gifts to what was acknowledged to be a Universalist organization and one which had always held Universalist preaching. To hold this fund, the organization was incorporated, but no change was made in the clause for admitting members. From that time on the incorporated organization continued to function. In recent years a change of population has brought about a change in religious affiliation. Recently a movement was started to secure a community pastor. This was undoubtedly the right of the community. Unfortunately the new movement was dominated by unwise advisers and denominational issues entered in. This rapidly degenerated into serious differences. While those who desired the community church were superior in numbers, the original members of the union church association seemed to be in control of the property. Several efforts have been made to take this control away, but so far it has not been successful. The original members of the union church association feel that the property amassed under the Universalist control should be held intact. The Superintendent has taken this position, backed by legal opinion. On the other hand, it is granted that the people of Vernon are entitled to a community and resident pastor. Undoubtedly also they are entitled to the use of the church building. Under proper and legal agreement it is entirely possible for them to have the use of a just proportion of such income from the fund as is not needed to keep the church building in repair. But it does seem as if the property itself should be under the control of the organization which has amassed it. The great majority of the people at Vernon are Christian people and anxious for peace and harmony. Apparently the only thing which is preventing that peace and harmony is an unwise leadership which is advocating what seems to us to be injustice and unfairness. The community church at Ver-

non has called to the pastorate Rev. S. E. Jones, a teacher at the Moody School at Northfield, Mass. Mr. Jones seems to be fully capable both from the standpoint of ability and character of ministering to the needs of the people at Vernon. He is of the Baptist denomination and has served for some years in foreign mission fields, to which he plans to return at the expiration of a leave of absence. For the time being the Universalists of Vernon will keep their church organization and will hold preaching services at such times as seem desirable. *George F. Fortier.*

New York City Letter

All Souls.—At the annual meeting of the church brief addresses were given upon "The Most Helpful Service I Ever Attended." Dr. Bartlett was one of the speakers at the meeting of Grant Post G. A. R. in commemoration of the 99th anniversary of the birth of General U. S. Grant. His address upon "The Soldiery of Grant: A Tribute to the Great Commander and a Challenge to Us of To-day," was applauded again and again. Here are some biographical sermon topics for May: "Herbert Hoover, a Quaker Adventurer," "John Burroughs, Lover of Nature," "Madam Curie, an Unselfish Scientist," "Thomas Alva Edison, Discoverer of Secrets." During Dr. Bartlett's pastorate the regular income of the parish has been increased $4,000 per year. Ethel M. Freeman, who graduates this June from St. Lawrence University, has been called to be minister's assistant, and is to begin work on Sept. 1. The coming year more attention than ever before will be given to the development of the Sunday school. Fortescue C. Metcalfe has been elected superintendent and Kenneth Spalding, assistant superintendent. For the music during the coming year $3500 has been appropriated, and it is planned to have it the best in this section of the city.* * **Good Tidings.**—Dr. Charles H. Vail, minister for six years, has accepted a call to St. Paul, Minn., and preached his last sermon at Good Tidings, May 15. Dr. and Mrs. Vail came to Brooklyn from the Pullman Memorial Church at Albion, N. Y., leaving a strong parish and an endowed church for the strenuous and self-sacrificing work of finishing the edifice of the Good Tidings society. For years the congregation met in a basement room. On the first Sunday of Dr. Vail's pastorate he announced with a certain note that the edifice must be completed. To-day a fine building, complete and clear of debt, stands upon the corner of Stuyvesant Avenue and Madison Street. Dr. and Mrs. Vail have labored with zeal and consecrated religious sense, and leave a memorial that will ever be associated with their names. Dr. Vail is an independent thinker, possessed of the brave old wisdom of sincerity, and commands attention by the power of his public utterances. On Thursday evening, May 12, a farewell reception was held. Charles Tucker, voicing the good-will and love of the people, presented Dr. Vail with a book of resolutions, and Mrs. O. Webb, speaking for the Woman's Alliance, gave Mrs. Vail a purse of gold. Dr. Potterton brought the friendly greetings of the Metropolitan churches. * * **Our Father.**—At the Ladies' Night of the Men's Club, Lady Anne Azgapetian spoke upon Armenia. With modesty and persuasive effect, she portrayed the need in Armenia, with the result that an offering of more than $100 was received. On Sunday, May 8, Dr. Huntley preached and held a conference of Sunday school workers. A member of the Church of Our Father, John G. Murray, is president of the Bedford Community Club, an organization devoted to Americanization work in a large section of the city. * * **Chapin Home.**—The Y. P. C. U. deserves commendation for the success attained during the year in the social and religious work of the Home. On a recent Sunday one of our Puritan pastors visited the Home, and after seeing it from every angle, within and without, declared, "This is the finest Home for the Aged that I have ever seen." It is indeed a "home beautiful," and one hundred fine looking men and women who have passed the meridian of life gratefully add their testimony. The efficient matron, Miss Russell, has labor troubles to contend against, but is helped by the cheery co-operation of many members of the Home. * * **Sunday School Institute.**—One of the best meetings of the Institute was held May 11 at the Church of Our Father. Dr. Huntley was the speaker. The judgment of men and women interested in Sunday school work is that Dr. Huntley is doing the Church an incalculable good in his calm, earnest, inspiring labor. With nothing volcanic and lacking frothy effervescence, the "Sunday School Man" is making good all along the line, and is building upon a solid foundation. The new officers of the institute are: Arthur G. Peacock, president; Mrs. F. W. Taylor, vice-president; Miss Adalia Whitcomb, secretary; Miss Henrietta Bertsch, treasurer; Mrs. Withy, E. J. Anderson, and O. V. Sparre, trustees. * * **Washington Heights.**—Rev. F. N. Withey of our church is lecturing before Chambers of Commerce throughout the state. He came to us from the Congregational fellowship and will gladly supply Universalist pulpits when desired. An old-fashioned "sing" at the home of President Whitten revived an old time evening which is bound to become a new fashion in our society. With a church full of optimism, a treasury well supplied through the sale of property, an attractive lot in the center of the Heights, and plans already outlined for a chapel, and the hearty co-operation of the Metropolitan Commission, this church indeed feels it is getting well up in Pisgah. The "Camp," an auxiliary of the church, is far-reaching in its influence, for through the introduction by the *Leader* a lad of twelve will come from a Universalist home in Florida, and another from Lockport. We hope to build up a strong, attractive Universalist Home Camp. * * **Mount Vernon.**—Since the women of the church gave a play entitled, "Those Husbands of Ours," the men, determined not to be out-done, will present a farce-comedy, written by the pastor, entitled, "Those Wives of Ours." Speculation is rife, curiosity startling; they say the capacity of the church will be tested, and its finances increased by this wild daring of its Men's Liberal Club. Dr. Henry R. Rose lectured in the church, May 11, on "Drinkwater's 'Abraham Lincoln.' " W. C. Paul, the Sunday school superintendent, continues to interest the children in his weekly talks on his trip to Alaska. * * **Divine Paternity.**—Dr. Newton will preach the Baccalaureate sermons at St. Lawrence University, June 5, and Coe College, Cedar Rapids, Iowa, June 12, and at the University of Iowa the middle of June. Sunday, May 15, was Children's Sunday. The boys and girls of the Mission were present, took part in the service, and each one received the gift of a potted geranium. May 20 the children will enjoy the annual strawberry festival. Dr. Frank Oliver Hall will preach June 5, in the afternoon conducting the Children's Service at the Mission. * * **Metropolitan Women's Alliance.**—A largely attended and very enthusiastic meeting of the Alliance was held May 13 at the Church of the Divine Paternity. Subject: "From Murray Grove to Gloucester." Speakers: Mrs. W. M. Powers, Mrs. A. E. Snow, Mrs. Frank Lane, and Dr. Newton. At the luncheon Dr. Hall spoke on the work of the Murray Lectureship. Officers elected: President, Mrs. Chester H. Guinn; first vice-president, Mrs. W. F. Earp; second vice president, Mrs. Theodore Burroughs; treasurer, Mrs. C. E. Holmes; religious news, Mrs. S. R. Abrams; recording secretary, Mrs. F. C. Metcalfe; and corresponding secretary, Mrs. H. C. Faught. *Thomas Edward Potterton.*

Church News and Interests

DENOMINATIONAL CALENDAR

May 24. 2.30 p. m. Annual Meeting Universalist Historical Society, Packard Chapel, Tufts College, Mass.

June 1. Rhode Island Convention. Church of the Mediator, Providence.

June 8-10. Iowa State Convention, Waterloo.

June 10-12. Kansas State Convention, Junction City.

June 17-19. Missouri State Convention, Elmer.

June 20-23. Ohio State Convention, Kent.

June 21-23. Pennsylvania State Convention, Linesville.

June 23-25. Missionary Institute, at Tufts College, Mass.

July 13-19. National Y. P. C. U. Convention, Chicago.

July 22-31. Chattanooga Institute.

July 31-August 21. Ferry Beach Institute.

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

September 20-22. Illinois State Convention, Galesburg.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 19-23. General Convention, Detroit.

October. W. N. M. A. Biennial Convention, Detroit, Mich.

Biennial meeting, National Order of Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1921

Before reported	2,610
DeFuniak Springs, Fla.	2
Wausau, Wis.	35
Woodington, N. C.	1
Cleveland, Ohio	9
Newark, N. J.	23
Tokyo, Japan	5
Leominster, Mass.	4
Pittsfield, Me.	14
St. Johnsbury, Vt.	4
Santa Paula, Cal.	2
Total	2,709

PERSONAL

The Rev. H. L. Thornton's address is 59 Franklin Street, Framingham, Mass.

District of Columbia

Washington.—The supplying of our pulpit is a revelation to this parish of the great men we have of whom we know so little. *En route* for New York, Rev. Stanard Dow Butler supplied May 1 and 8. One who has heard his preaching will certainly not forget it. After work at St. Petersburg and Tarpon Springs, Fla., under the auspices of the John Murray Lectureship, he is on his way to his country place at Gravesville, Herkimer Co., N. Y., for the summer.

Florida

DeFuniak Springs.—Rev. A. Arnold Ross, pastor. A remarkable service was held here when the members of the Florala, Ala., church united with us in a service. The distance between the two churches is twenty-eight miles, which makes the meeting all the more significant, Mr. Ross is embracing every opportunity to preach the gospel of glad tidings. On April 23 he preached at the Miller Community Schoolhouse to a congregation of about forty people, and was importuned to stop over each time on his way to Florala and preach for this community. As a result it is expected that a community Sunday school will be organized. Sunday, May 8, Mr. Ross preached at the Oak Ridge Settlement. One member was received, the membership being entered upon the books of the De Funiak church, as that is the nearest church. Arrangements are being made to accept Mr. Ross's offer to preach at Oak Ridge regularly, the only expense involved being the cost to the people of getting the preacher back and forth.

Illinois

Chicago.—Rev. C. A. Polson, pastor. A large audience was present on Mother's Sunday, and the services were appropriate to the occasion. On May 11 the Ladies' Aid held their annual May-Day Luncheon.

Maine

Auburn.—Rev. R. J. Mooney, D. D., pastor. This church is forging ahead. Thirty-three members have been received since the Crusade began. The Mission Circle held its last meeting before summer this week. This organization has grown from a membership of seven to one of twenty-three. It has paid $310.70 toward the Jubilee Fund, as well as contributing to the various lines of Women's Missionary work. The Sunday morning congregations are large, new people being added to the congregation each week. The Sunday school is planning its annual excursion to Trip Lake, fifteen miles away. Elaborate arrangements are being made on altogether new lines for the observation of Children's Day. Dr. Mooney recently gave an illustrated lecture on "Ireland" under the auspices of the Men's Club, which netted over $150.

Kingfield.—Rev. Arthur M. Soule. The work is growing, and if we had the proper equipment there would be splendid opportunities for increasing our efficiency. Is there any one who wants to do a bit of home missionary work by furnishing an automobile so that the pastor can get around to outlying districts, including services to the men in the lumbering camps? The work would be greatly aided, also, if some one would donate a second-hand stereopticon or moving picture machine. At the annual meeting Mr. Soule was asked to continue as pastor for the third year. Plans are under way for the observance of the twenty-fifth anniversary of the church one year from now.

New Portland.—Rev. Arthur M. Soule, pastor. During the winter, services were more or less irregular, but now that the settled weather and travel has come we are doing some constructive work. A Sunday school is soon to be organized, as we have enough young folks to make a good beginning in that direction. May 12 we entertained members of the Kingfield parish at a supper and social. About one hundred were present, twenty of that number coming from Kingfield.

Lewiston.—Rev. W. A. Kelley, pastor. On Thursday evening, May 5, Walter Sawyer, engineer of the Union Water Power Company, gave an interesting and instructive talk on "The Water Power of the Androscoggin River and the Flow of Water Available for the Mills along the River." Maine has a wonderful water power system and its control is under expert engineers and superintendents. Mr. Sawyer is a practical engineer, and completed the Nasiskeihorse Dam, a feat which at the time seemed almost impossible. Especially helpful was the lecture to some of our younger Comrades who are taking courses in engineering.

Maryland

Baltimore.—Rev. C. C. Clark, D. D., pastor. Since the first of last October we have increased our membership and constituency sixty per cent. A week of special services held recently proved a great uplift. Rev. U. S. Milburn came to us and preached a series of strong and stimulating sermons. Considerable effort in preparation for these meetings was made in the way of newspaper advertisements, and circular distributions. We are facing a great problem—the suburban tendency. Our people are pushing farther and farther out and Sunday attendance is becoming more and more difficult.

Massachusetts

Gloucester.—Rev. J. C. Lee, D. D., pastor. The parent church of Universalism in America and the historic house in which the apostle, John Murray, lived, attract a great many visitors. Universalists who missed the great celebration last summer should sometime make their pilgrimage to this holy land. Many will do so this year, in connection with the Plymouth tercentenary. Under the inspiring leadership of the energetic chairman of the parish committee, William D. Corliss, the Gloucester church is extremely active, and all the organizations are doing their parts effectively. At the Holy Thursday and Easter services the attendance surpassed all previous records and a large number united with the church. Our Sunday school has increased greatly through the efforts of the Sunday School committee, the new superintendent, Robert N. Brewster, and the faithful teachers and officers. The Chapin Guild gave a wonderful May festival, in which 200 children took part, under the efficient management of Mrs. W. T. Shute. The City Hall was crowded two evenings with delighted spectators. The Ladies' Society and the Sewing Circle are indispensable to the prosperity of the church. Both hold weekly meetings and by their well planned work have earned

large amounts for the church and for benevolences. The Semper Fidelis is a club of about sixty young folks whose meetings are enthusiastic. An important gathering of the Mission Circle at the parsonage recently welcomed the national president, Mrs. M. B. Wilkins, who gave an eloquent address on the Southern Universalist missions.

Haverhill.—Rev. Leroy W. Coons, D. D., pastor. The annual meeting on Friday evening, April 29, was an occasion for real rejoicing. The treasurer reported that our budget for the past year called for $13,059 and that every demand had been fully met. In this amount was included $2000 still due as a mortgage note upon the parsonage. The last cent due upon this property has now been paid. The meeting marked the beginning of the eighth year of the pastorate of Dr. Coons, during which time he has received three hundred members into the church. The beautiful new parsonage has also been built since he came to the city. Several new families have joined us in the past year, and all in all the outlook for the coming year is full of promise.

Worcester, First.—Rev. Vincent E. Tomlinson, D. D., pastor. A large congregation was present Sunday, May 1, to celebrate the completion of twenty-one years of the pastorate of Dr. Tomlinson. The church has been very much alive and active during the Crusade. On Sunday, June 5, a recruiting service will be held, when a fine class will be added to the church. Every communion since the Crusade began some new members have been received, in recognition of which fact Dr. Lowe has agreed to be with us on that day. On the following Sunday the students and professors of Clark University will attend the service.

Ohio

Cleveland.—Rev. Rufus Dix, pastor. Under the leadership of Mr. Dix, the church is prospering. Sunday morning congregations are growing. Strangers are coming, and former attendants are returning to their church home. Nine joined the church during the Easter season.

Belpre.—On May 1 the State Superintendent, Rev. I. V. Lobdell, visited us. Three members were received, and three children were christened. At Easter, after a series of Crusade meetings conducted by Rev. James Houghton, eleven others joined the church, and the society is now aroused and ready to make the necessary effort to secure a pastor.

Conover.—Under the leadership of Mrs. Amanda Brantner as superintendent, the work of the Sunday school is progressing, though we need more adults, especially men, to help in the work. On April 17, there was one accession to the church. An electric light plant has recently been installed.

Wisconsin

Wausau.—Rev. William J. Taylor, pastor. Just before Easter the church produced a second religious drama of unusual impressiveness, "The Seeker." The auditorium was crowded and a large number were turned away. This church recently raised $225 for the Japan Mission. Mr. Taylor preached at the Church of the Redeemer, Minneapolis, at the invitation of Dr. Shutter, a short time ago.

* *

LISTEN!

Men of the Universalist Church

Time: Saturday, June 25, afternoon and evening.

Place: Tufts College, one of the "beauty spots" of Greater Boston, particularly attractive at this season of the year.

Event: Field Day and Banquet under the auspices of the Massachusetts Universalist Comrades.

Full particulars next week.

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BOOKS TO GIVE AWAY

The following Universalist books will be gladly given to any Universalist who cares to pay express charges: Paige's Commentary, 6 vol.; Gloria Patri revised; Universalist Book of Reference; Life of John Murray; Our Word and Work for Missions; Ballou's Treatise on Atonement; Theology of Universalism; Safford's Life of Hosea Ballou; Life of H. Ballou, 2d.

Address

M, Leader,
359 Boylston St.,
Boston, Mass.

* *

Notices

UNIVERSALIST HISTORICAL SOCIETY

The annual meeting will be held on Tuesday, May 24, 1921, at 1 p. m., in Ballou Hall, 359 Boylston Street, Boston, for the election of officers and the transaction of business.

Action will be taken on the following proposed amendment to Article VI of the By-Laws: "The annual meeting shall be held at such time in the month of May and at such place in the Commonwealth of Massachusetts as the Board of Directors shall determine."

At 2.30 p. m., May 24, members and friends are invited to meet at Packard Chapel, Tufts College, for literary exercises. Prof. Charles E. Fay and others are expected to speak on Early Associations of College Hill. Afterwards the Society's Historical Collections will be open for inspection.

Applications for membership (Active $1, Life $25) should be addressed to the Secretary, cor. Washington and Wilder Streets, Grove Hall, Boston 21, Mass.

Hosea S. Ballou, President.
Warren B. Brigham, Secretary.

* *

MEMORIAL SERVICES AT MT. AUBURN

On Sunday, May 29, at 3.30 p. m., Universalists from all directions are expected to gather at Mt. Auburn Cemetery, Cambridge, to take part in the services in memory of the many ministers and others of our faith that are buried there.

As usual, the meeting place will be at the "Sphinx," where all will join in singing hymns. Prayer will be offered by Rev. Clarence R. Skinner, followed by addresses by Rev. Warren B. Brigham, representing the Universalist Club of Boston, and Rev. R. H. McLaughlin for the Young People's Christian Union of the state.

Short services and distribution of flowers by the organizations attending will take place at the graves.

MURRAY GROVE FAIR

Having accepted the chairmanship of the Fair to be held at Murray Grove in August, I solicit contributions, either in money or useful and fancy articles.

The receipts each year are used for the maintenance of the place so sacred to all Universalists.

All contributions should be plainly marked and sent to Helen M. Buckwalter, 6731 N. Broad Street, Philadelphia, before Aug. 1, after that to Helen M. Buckwalter, Murray Grove House, Forked River, N.J.

* *

FERRY BEACH FAIR

The Ladies' Aid Society of Ferry Beach plan to have their Fair Aug. 9. We ask from all friends of our work contributions of useful and fancy articles or money. The receipts each year are expended in making needed improvements and adding to the service of Ferry Beach. Please mark your contributions plainly and send them to Mrs. William R. Thomson, 11 Akron St., Roxbury, Mass., or Mrs Arthur Soule, Kingfield, Me., before July 15. After that date forward them to Hotel Quillen, Ferry Beach, Park, Old Orchard, Me.

Mrs. Arthur Soule, Chairman.
Mrs. William R. Thompson, President.

* *

MURRAY GROVE NOTE

Trains will run to Murray Grove from May 15 to October 1 inclusive. Tickets should be purchased to Forked River.

* *

MOHAWK ASSOCIATION OF UNIVERSALISTS

The Mohawk Association of Universalists will meet at Gloversville, N. Y., Wednesday, June 1. There will be three sessions, 10.30 a. m., and 1 p. m. and 7.30 p. m. At the mass meeting in the evening Rev. L. C. Nichols of Utica and Rev. G. D. Walker, State Superintendent, will give addresses.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

At the April meeting of the Massachusetts Fellowship Committee Rev. A. J. Cardall was transferred to North Caroline.

At the next meeting of the Committee, which will be held June 6, Edgar R. Walker of Cambridge will appear for examination for ordination.

Harry E. Adams, Secretary.

* *

SUNDAY SCHOOLS OF MAINE TAKE NOTICE

Fifty Song and Scripture books to be given away.

Any Sunday school needing new books please correspond with Lewis L. Peck, President State of Maine Chapter Universalist Comrades, Lewiston, Me.

* *

RHODE ISLAND CONVENTION

The eighty-fourth session of the Rhode Island Universalist Convention will be held Wednesday, June 1, at the Church of the Mediator, Providence, R. I.

What Is the Best Book on the Bible?

The Librarian of one of the largest Public Libraries in America gives an answer to this question. He writes: "For some years I have taken special pains to secure for our shelves all the books of real value on the Bible that have been published in this country and Europe, and I want to say that in my judgment, *Dr. J. T. Sunderland's work*, **THE ORIGIN AND CHARACTER OF THE BIBLE** (The Bible in the Light of Modern Knowledge), *is the best that has appeared from the pen of any scholar. I recommend it above all others.*" Price, $1.50 (postage included). Order from The Beacon Press, 25 Beacon St., Boston, Mass.

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The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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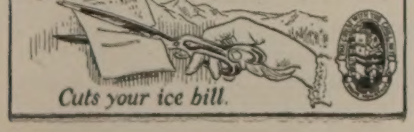

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She concluded her discourse, as she presented the orange to her attentive though bewildered pupil, by saying, "So you see, my dear, it is now night in New Zealand."

"Yes, yes," said the little pupil, impatiently, "but what night, last night or to-morrow night?"—*London Post.*

* *

Elsie: "Mamma, George Washington must have had an awful good memory, didn't he?"

Mother: "Why, my dear?"

Elsie: "Because everywhere I go I see monuments to his memory."—*Exchange.*

* *

The Charwoman's Husband (at door): "The missis is very ill, ma'am, and won't be able to come this week."

Lady: "Oh, I am sorry, George. Nothing very serious, I hope?"

The Charwoman's Husband: "Well, ma'am, she was so bad last night I 'ad to go to the pictures by myself."—*Punch.*

* *

Bessie was just finishing her breakfast as her father stooped to kiss her before going down town. The little one gravely took up her napkin and wiped her cheek.

"What, Bessie!" said her father. "Wiping away father's kiss?"

"Oh, no!" said she, looking up with a smile. "I'se rubbing it in."—*Exchange.*

* *

"Why you call my boy a poor nut?" queried an indignant mother who confronted the dietitian of a New Jersey charities association the other morning at her office door. And the latter has not yet found a way of convincing Mrs. Caruso that "poor nut" on the face of Angelo's card stands for poor nutrition.—*Survey.*

* *

In Utah a statute providing fine and imprisonment for those who wear on the streets skirts higher than three inches above the ankle is pending. . . . A bill before the Virginia legislature . . . provides that no woman shall be permitted to wear a shirt-waist or evening gown displaying more than three inches of her throat. She must not have skirts higher than four inches above the ground or any garment of "diaphanous material." In Ohio a bill has been drafted prescribing . . . . that no garment composed of any transparent material shall be sold . . . . and "no female over fourteen years of age shall wear a skirt which does not reach to that part of the foot known as the instep." —*New York American.*

We know, as well as though we had heard them say it, that nine-tenths of the men who would approve these measures have denounced, and are still denouncing, with righteous indignation, the infamous prohibitory amendment which has deprived them of their "personal liberty" in defiance of the Constitution.

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